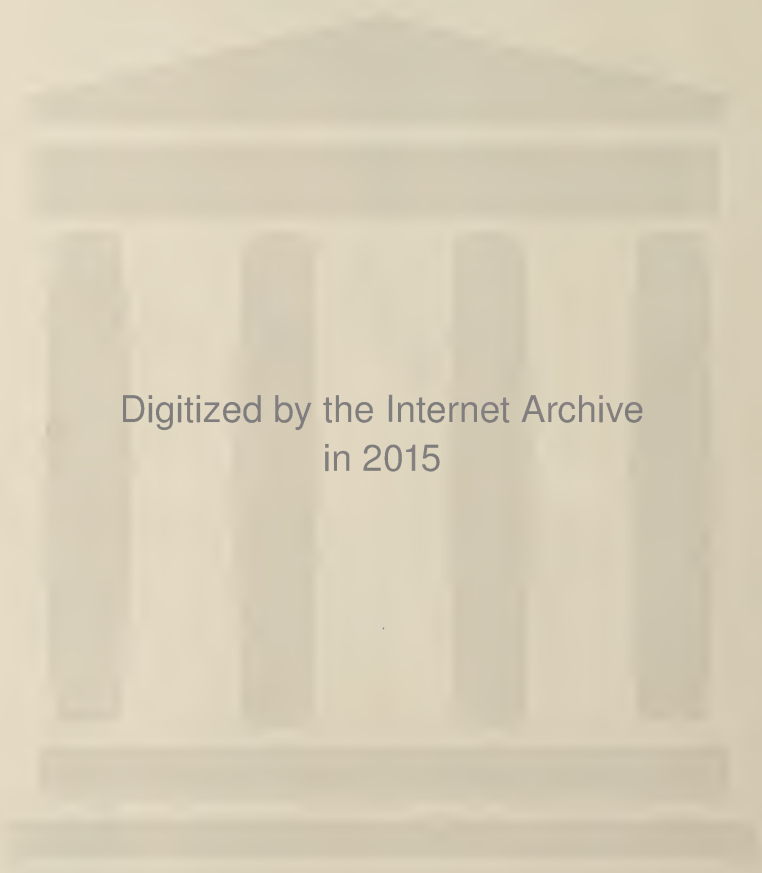




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Life and Light for Woman.

VOL. XXVII.

AUGUST, 1897.

No. 8.



THE RATHHAUS IN PRAGUE.

AUSTRIA.

WOMAN'S EVANGELISTIC WORK IN AUSTRIA.

BY LIZZIE COLVER PORTER.

DID you ever ask the question, "Why are missionaries sent to Bohemia? Is not Austria a 'Christian country'?" and is not Prague an old university town?"

The ordinary tourist, "doing" Europe in a summer's outing, spends a day or two in Prague, the capital city of Bohemia. He visits the castle on the Hrad-echin, crosses the Charles Bridge, spends an hour in the weird old Jewish cemetery, "takes in" the Tein Kirche and the Rathhaus, and gazes with delight on the beautiful displays of lace, and garnets, and glass in the shop windows. If he studies his "Baedeker" assiduously, he finds that Prague has hundreds of years of soul-thrilling history in her past; that her streets and squares have been the "tramping ground of nations." As our tourist traverses the Austrian rural districts he is charmed with the ever-varying scenery: the fertile fields, dotted here and there with crosses, and cultivated by groups of women, gay in colored petticoats and kerchiefs; a shrine by the wayside; a field of nodding poppy blossoms; a little village, picturesque in the distance with its red-tiled roofs and plaster-covered walls; a castle, grim and gray in its mountain fastnesses: always something to interest or please the eye. These things the traveler remembers, and when he is asked about the need of missionary work in Austria, he very likely replies: "Austria is a civilized country. I did not see such a great difference between that land and England or America. Let well enough alone."

This is an extremely superficial view. Living in the country, one finds that Austria is steeped in immorality. Her religion is a Catholicism that knows very little of true Christian life. Her priesthood, from the report of their own people, has an unenviable reputation. One breathes an atmosphere of worldliness and infidelity. Walking the streets of my adopted home, with almost heartsick longing have I watched for the gait and bearing that bespeaks a noble manhood; for the face of a woman such as one often sees in the homeland, telling of culture and years of service to God and man. O beautiful Bohemia! Thou art fair to look upon, but thy whole heart is sick. There is no soundness in thee, but "wounds, and bruises, and festering sores."

Nevertheless, even in Austria lights are shining in dark places. Twenty-five years ago were made the very beginnings of our missionary work by the American Board. Our converts are, therefore, one-generation Christians,

without the priceless heritage of Godly ancestry, tainted still with superstition, and adverse, in a great degree, to new departures from the old lines of life and work, even in Christian things.

In a very humble little home, in Northern Hungary, live two Slovak sisters. About ten years ago a longing was begotten in their souls for the new life in Christ Jesus, by reading the *Betanie*, our Bohemian church paper. The sisters, very earnest in their search for light, corresponded with the editor of this paper, and afterwards, at much expense and self-denial, came to Prague, the center of Christian work. They learned of Jesus, and, returning to their poor little home, immediately they began to publish the glad tidings. Gathering a few of the people together they formed a little Sunday school; but this was broken up by the persecution and absolute prohibition of the local church authorities, who, living worldly lives, and without true spirituality themselves, hated any manifestation of it among their flock. Cast down, but persevering still, and encouraged by the preachers and helpers of our mission, they invited people to their home in a quieter way, and sometimes together they studied, and sometimes they preached the Word. The young women were taught by them to work with their hands for foreign missions, and even among the despised Gypsies they proclaimed a salvation through Jesus Christ.

They have learned German and English, both to broaden their own source of inspiration and that they may better work for their Master, and, from time to time, the most helpful tracts and contributions to the religious papers of Austria have appeared, written by their pen. They give of their means; and one of the sisters, although in delicate health, is working in a mill, that she may have more to give for the coming of the kingdom.

Truly, in using their little they have increased to a power, and what these sisters have accomplished in their Master's vineyard will never wholly be known until the last day. Certain it is, that from thirty to forty souls gladly confess that they found their Saviour through the instrumentality of these women, and among them is one of the sweetest-spirited preachers of the gospel, one of the most abundant in good works, I have ever known in any land.

Twenty years ago a young girl formerly left the Catholic Church, and became the first member of the church to be founded by the A. B. C. F. M. in Austria. Her father died a Catholic, but longing for something better, he uttered these words, "You, my children, are young, and will live to find the truth; but I am old, and shall not see it." This prophecy was fulfilled in the life of his daughter. She is now a most efficient Bible woman, supported in part by the Woman's Board. Visiting many Catholic homes, in the church

and Sunday school, in the "Rescue Home," and especially to young women of the serving class, who need especial help and teaching, she is an evangel of light.

Some of our native pastors' wives are doing true evangelistic work. One of them has fitted herself to be a teacher of sewing and fancy work, passing the required examinations for such a position, thus greatly increasing her influence among women and girls. When her husband gives in his reports



RESCUE HOME FOR GIRLS IN PRAGUE.

at the annual conference, "*Moje Zena*" (my wife) comes in for frequent mention, showing that this gifted young woman is ably helping her husband in one of the darkest spots of all Bohemia,—the birthplace of John Huss. Some are great helps in the Sunday schools and in the monthly missionary meetings, teaching and enthusing the women of their charges to sew and make various articles of fancy work, that the money from their sale may go to help those in other countries who have never heard the gospel. These missionary meetings have a twofold influence for good,—for the spread of the

gospel, and also on the women themselves as they work for others. Also there are women who could not at first be persuaded to attend a regular service, but who gladly accept an invitation to join in the good cheer of a warm room, with rolls and coffee. In my possession is a piece of brown linen embroidered with coarse worsted,—the work of the wife of a street sweeper, whose fingers are stiff and red with rough, hard work. Slow and toilsome were the stitches, and but for love of Him the work would never have been done.

To-day, in an open doorway on one of the streets of Prague, sits a poor woman on a wooden stool behind a basket of fruit. Her feet and hands are swollen and twisted with rheumatism, aggravated by the cold of many winters; but in summer's heat or winter's cold, behind that basket beams a radiant face. That fruit basket is surely a pulpit, for many a cheery gospel message has gone with the apples and oranges it held, and some day the humble preacher, now sitting on the wooden stool, will receive a starry crown from her Master's hand.

Among the members my husband not long ago received into the church, was a young woman who had been literally beaten and stoned by her friends for receiving Christ; but bravely has she persevered, and now her husband and sister walk with her, and there is hope for others.

A young servant girl spent two months last summer at her own home in a little Catholic village, where there was not a single Protestant Christian besides herself. Taunted, jeered, and persecuted, she stood true to Christ, giving a tract here, lending or selling a Bible there, and walking miles in the dusty roads to visit the girls she knew and to tell them of Jesus. Such a bright face and winning manner has this young woman, her heart and eyes continually open for opportunities for special service while faithful at her daily work. Some months she had sold almost as many Bibles as a colporter, and she is doing a work that the missionaries or preachers could not do. In the coal mines, at the looms among the mountains, some of our women are proclaiming Jesus to the lost.

The lying-in hospital of Prague is one of, if not the largest and finest, in all Europe or the world. Of the six thousand births there last year the greater part were illegitimate. This, in a nutshell, shows the need of rescue work throughout the land. On a little side street in a pleasant garden stands a humble but comfortable house called the "Domovina," or "Rescue Home for Girls,"—the only Protestant home of the kind throughout all the Austrian empire. The girls are here taught to wash, iron, sew, and to do various kinds of plain work, both for their own good and to help support the institution. The matron is a Bible woman, supported by the Woman's

Board ; and beyond all the teaching and care taking, which requires an almost infinite amount of tact and patience, she tries to lead the girls to Him who alone can save. One of the Bible women, a young woman herself, holds informal weekly meetings at the Home, and it is visited regularly by some, and occasionally by others, of the preachers and helpers.

In a country like Austria the people must be taught, little by little, even sympathy for such a work as this, and in the meantime the pecuniary need of the Home is very great. Oh that some hearts may be moved to help!

In giving an idea of woman's work in Austria, mention should be made of a noble baroness in Vienna who has been of the greatest assistance to the Methodist mission among the Germans, at times opening her own home for Christian work ; also of a countess in Corinthia who is supporting and teaching many orphans, and recently received several Armenian little ones ; of the deaconess work at Budapest, and also at Gratz.

And in that day when Austria shall be redeemed unto her King, shall it not be said that the women who published the glad tidings were not a few, and though in lowly places they taught, and worked, and preached, nobly they served their King?

KRABSCHITZ SCHOOL, KRABSCHITZ, BOHEMIA.

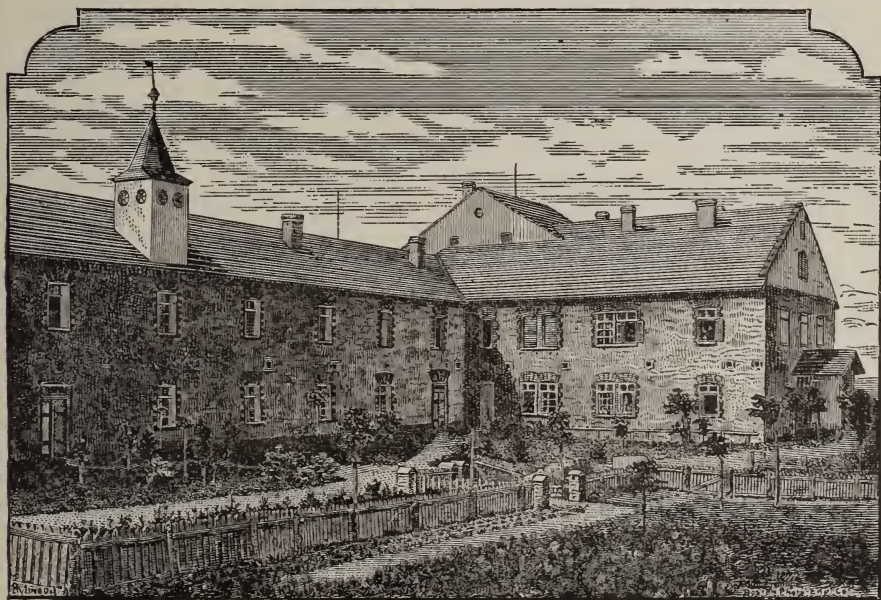
BY REV. J. S. PORTER.

ONE agency for the elevation of woman in Austria that has been, and is, fostered by the Woman's Board is the Krabschitz School for Girls. Will not some one of you in your touring through Europe go with us to Krabschitz?

We take a train from Prague over the main line leading to Dresden. We pass through the little village where Dvorak, the Bohemian musician famed on both sides the sea, had his birth, and where, as a butcher boy, he carried meat in a basket on his head by day, and nursed his budding genius for music at the village inn by night. We traverse the beautiful valley of the Elbe, with its vineyards, and its fields of hops, grain, and vegetables. After a ride of two to three hours, according to the train we have taken, we say "good-by" to our fellow-travelers,—a courtesy that our native country might sometimes adopt,—and take a carriage from the railway station, Raudnitz, with its ancient castle frowning down upon us, for Krabschitz. We wind up over the hills, which command a magnificent view of the surrounding country. A half-hour's ride brings us to the little Protestant village of Krabschitz. I say "Protestant village," for here we find what is

comparatively rare in Austria,—a village where the only church and school and the majority of the inhabitants are Protestants.

On the outskirts of the village we draw up in front of the large gateway that pierces the strong wall which incloses the buildings of the institution we are seeking. The genial-faced principal of the school, Rev. Gustav Soltesz, who, by the way, was a classmate of Drummond and Stalker when in Scotland to complete his studies, greets us in our mother tongue. We immediately feel that we are in a Christian atmosphere, quite other than that we have elsewhere breathed. We are welcomed by the three or four lady



KRABSCHITZ SCHOOL BUILDING.

teachers who, with the principal and music teacher, a gentleman, make up the teaching force. The bright, shining eyes of about forty girls, whose ages range from eleven to twenty-one years, add to the genuineness of the welcome we have received.

To the right of this above-mentioned gate is the building that contains, besides the principal's home, the hall, recitation rooms, library, etc. To the left is the kitchen and large dining room, that does service also for lectures and recitations. Between these buildings, and stretching back of them, is a pretty lawn, where flowers and shrubs rejoice the eye. And the fields still

farther back, as well as the farm buildings, belong to the school, and contribute something to the ever-needy treasury.

We have arrived just in time for prayers. We, in spirit, join with them in hymn and prayer, while the only word that was intelligible was "Amen." As the girls are leaving the hall, we ask to speak with one of the girls who is supported by the Woman's Board. A strong, robust girl comes forward, and thanks us in her native Bohemian language for our interest in her and for the material aid. She could express her thanks just as fluently in German if we preferred. You will be the more interested in her when I tell you that her mother was the first teacher in the girls' school in Bulgaria. When a young lady she went on a visit to Bulgaria, and was invited to remain as a teacher. She soon conquered this sister Slavic tongue, and remained several years to start that then infant institution on its way to that usefulness which it has since attained. This same lady also tended for a time the babe that was left an orphan by that tragedy wherein Rev. Mr. Merriam, the father, one of the first missionaries of the American Board to Bulgaria, was murdered by robbers, and his wife succumbed to the shock of such a blow. This teacher returned to her native land, Bohemia, and married. And now, after long years in her widowhood and poverty, she asks that this, her youngest child, may enjoy for a season the privileges of this Christian institution.

As we linger in the class rooms, where the girls are trained in the ordinary elementary branches of learning; as we watch them at their gymnastic drill, or examine the specimens of handiwork that would do credit to those of maturer years; or as we listen to their ready answers in the catechism, or in elementary church history,—as we hear and see all this, we are sure that here are being trained those who shall help to elevate woman in Austria.

We could wish that there were more girls here. We could wish, too, that these girls were not compelled to leave the school to earn their own and others' bread until they had had a taste, at least, of many of those branches that belong to higher education. But still we rejoice in what is being done. We are glad that the Woman's Board can help toward the salary of the principal, as well as contribute here and there a little toward the support of some worthy girl while in this school. And when we learn that some of the alumnae of this institution are, as pastors' wives and in other capacities, laboring among the growing Slavic population of our own land, we realize anew that helping this school is helping our home missionary work, and we bid adieu to Krabschitz determined that, if possible, not less, but more, shall be done for this needy school.

PASTOR SCHWARZ'S SCHOOL, FELDKIRCHEN, CORINTHIA.

BY MRS. RUTH E. CLARK.

IN the picture accompanying this sketch, the readers of *LIFE AND LIGHT* will see a school in which many of them have taken a prayerful as well as a pecuniary interest. It is doubtful whether such a school would ever have been started had not good Pastor Schwarz been encouraged by my husband to begin such a labor of love and sacrifice. Years ago the kindness of Mr. Schwarz to one of our colporters prompted my husband to pay a visit to the quiet parsonage, which you see at the left hand of the little church. A great heart, burdened with intense longing to do something for the frightfully neglected children of Corinthia, found in my husband a sympathizing hearer. No one up to that time had had a word of good cheer for the proposed school of Pastor Schwarz. To start a school with no funds, and in simple trust that God would help, was regarded by nearly everyone as foolhardy. My husband, confident that the Woman's Board would at least support a teacher, pledged help in his own name for three years, and urged Mr. Schwarz to begin in faith a thorough school, which should, at the same time, be a true Christian home. The work began with two lads in the parsonage. Prayerful effort was now made to secure friends. Other children begging for admission were welcomed. Then part of the barn at the right of the church was changed into proper rooms for the growing work. A colporter of the American Bible Society, whose health had been much injured by most laborious work in the Austrian provinces, was installed as "House Father" of the new institution.

The help so confidently expected from the Woman's Board came in due time, and has been continued ever since. The Home in the barn was soon outgrown. It was evident that a house must be built. In humble faith that God would continue to bless the work he had so signally owned, the largest building at the right was erected. It accommodates eighty pupils. I believe if it were five times as large it would be filled to overflowing. The number of neglected children in Corinthia is sad indeed. Shocking immorality characterizes every village and hamlet of this Alpine province. In many places the majority of the children are born out of wedlock. We may well thank God that the school of Mr. Schwarz has rescued hundreds, and trained many of them to be Christian men and women. Some are now successful teachers, others skillful workmen; many are true mothers in their own homes, others are trained nurses.

But you will doubtless inquire, "How is such an expensive work—no funds, and pupils all poor—maintained?" Relying, first of all, on God's

promises, Pastor Schwarz sends out circulars making known his great need and the ever-growing opportunity for useful work. Many friends have been won; even the Roman Catholic Emperor of Austria contributed at one time 1000 florins (\$400). Such a work of faith and trust is in itself a wonderful testimony to all that section of country that our dear Saviour is as ready to help in the nineteenth century as he was when walking the hills of Judea.



Manse. Church.

Barn.

Sunday School. Hospital.

FELDKIRCHEN, CORINTHIA.

The faith of His servant is often sorely tried, but his prayers, offered in simple trust, are most wonderfully answered. A few days ago my husband felt that he must not delay, even for a day, in sending the gifts of the Woman's Board. Yesterday he received a letter of such gratitude from Pastor Schwarz, in which he said that the donation had been timely indeed, as the day before every penny had been spent, and he had no idea from

where the next money would come. It is not an unusual experience for the children to hear at breakfast that all supplies have been exhausted. At such seasons a special prayer meeting is held after the morning meal. The pupils then resort to the schoolrooms in full expectation that God will send something for dinner, nor is their faith disappointed. Not long since, after just such a prayer meeting, when Pastor Schwarz's heart was very heavy, a stranger arrived and begged to be taken through the school, of which he had heard so much. The pupils gathered in the school chapel and sang some of their favorite hymns. Not a word was said about the empty larder. As the gentleman went away, he said, "I hardly know why I came here to-day, but somehow I felt I ought to come and see you." Saying good-by, he handed Mr. Schwarz 500 francs.

Such an undertaking as is this, in which love to Christ and full trust in him is taught by example as well as by precept, is worthy of hearty support. It has been a great pleasure to transmit the gifts of the Woman's Board to this worthy institution. On festal days (of which in Austria there are many), when other flags are displayed, the "stars and stripes" are granted a prominent place of honor, to remind pupils and friends that America has some loving hearts that pray for the school in Feldkirchen, Corinthia. May their number, as their gifts, increase.

EAST CENTRAL AFRICA.

ORGANIZATION OF FIRST CHURCH OF CHRIST AT MT. SILINDA, GAZALAND.

BY MISS H. J. GILSON.

THE events of most far-reaching importance often find small place in human chronicles; so while January 10, 1897, may never be mentioned by any historian who shall in coming days write of the beginning of civilization in Gazaland, it was a day which brought great inspiration to the small band of Christian workers at Mt. Silinda, and a day in which those who rejoice "over one sinner that repenteth" must have been deeply interested. On that day a visible church of the living God was organized with a membership of sixteen,—two children of one of the missionaries, the son of one of the Zulu evangelists, and thirteen native boys.

Twenty-four presented themselves as candidates for church membership, and all gave evidence of having met with that new, mysterious, spiritual birth which admits the human soul into the kingdom of God; but it was thought that eight, of whose daily life little was known, had better wait be-

fore making a public profession. The examination occupied several days, and was along the line of personal experience and knowledge of religious truth. Fifteen of the candidates were from the Lowlands, five days' journey from here. These people have never had a missionary, and the Zulu evangelists have made only one tour among them, and that not until last November. Some gained their first impressions when our missionaries were passing through their kraals on their way to Mt. Silinda. A few came up as carriers; some remained to work and to receive instruction; very soon two or three decided to take their stand on the Lord's side. They returned to

their homes carrying the "Good News"; their words, their prayers, their changed lives, and the power of the Holy Spirit convinced their friends, and when these boys came back to Mt. Silinda they brought others with them who wished to know more about the worship of the true God, so different to that of the worship of ancestors and evil spirits. At the examination one boy said, "I prefer the worship of God to that of my ancestors, because God took away my sins; spirits could not." The same boy said, "When a heathen I had no hope for the future except of becoming a 'shade'; now I have hope that Christ will receive me after death." Another boy when asked why he wished to join the church, said, "God had commanded it; he expected it



MISS H. J. GILSON.

would be a help in his own Christian life and a right example to others."

I wish I had "the pen of a ready writer," to give you a graphic picture of the services that Sabbath morning. At seven o'clock there was a meeting for prayer and for last words with accepted candidates. The day was very stormy, and the people did not come up from the kraals as we had hoped. At the service at eleven o'clock there was an audience of about fifty. We were thankful that we had the brick building now used for school and chapel purposes, and which was dedicated at Christmas. If you could worship with us you might feel as did a South African friend who, in Edinburgh

during what he thought had been a week of fog and darkness, hearing in one of the churches thanksgiving for the pleasant weather during the week just ended, felt that it was gratitude for small mercies. The door, which is the only one at Mt. Silinda not made from packing cases, would hardly find place in a barn at home; the windows have unbleached calico instead of glass, the calico already quite black from mildew; the floor is of earth, and notwithstanding many days of pounding by the women, there is so much dampness that the weeds are already appearing; the seats are of split logs; the roof of grass, which affords sufficient protection from the sun, but is not a perfect shelter from the rain, as we found that day, it being necessary to move the communion table three times, and on the front of the chimney there was a small waterfall pouring down upon the floor.

None of us can ever forget the impression made upon us when the sixteen young people came forward to assent to the simple creed which had been most carefully explained to them. Some of the boys were quite neatly dressed in European clothing, others showed the painful stage of transition from heathen undress to civilized clothing; while one, the son of a chief, wore only a strip of blue cloth around his loins. The earnest faces of the boys and their reverent manner gave us great encouragement to hope that all were taking the step intelligently. Mr. Bates administered the rite of baptism to the thirteen who had come from a heathen ancestry; Mr. Wilder read the confession of faith, and gave to each the right hand of fellowship, with an appropriate text of Scripture printed on a slip of paper, that it might be taken away and committed to memory. The simplicity and grandeur of the Christian sacraments came to one with new force, as amid such primitive surroundings the symbols of our Lord's broken body and shed blood were distributed to the thirty communicants.

Before the singing of the hymn the privilege and duty of giving to the Lord as he has prospered us was enforced by Mr. Bates, and the response far exceeded our expectations. The collection amounted to \$11.39; each one gave some offering. None of the boys is earning more than \$2.50 per month beside his board, and yet several gave fifty cents. When the eternal King became incarnate, the first to offer gifts were the heathen. Is the Christian world to-day waiting for those who are just emerging from heathenism to set them the example of laying all they have upon the altar?

OURS is the seeding, and God alone beholds the end of what is sown. How do we know how much good we accomplish, when we do any good thing or utter any truth in love? Eternity will be full of surprises to us.—*Rev. T. L. Cuyler, D.D.*

SOUTH AFRICA.
THE REVIVAL AT UMZUMBE.

BY MISS ALICE F. STILLSON.

UMZUMBE, SOUTH AFRICA, April 19, 1897.

To tell you of events and conditions at Umzumbe during three months past would require many pages. But I must condense into a few sentences, and leave you to fill in from imagination. The first Sunday of this term, February 21st, the Sunday-school lesson was from Acts ii., and the 39th verse was deeply impressed on the heart of the native teacher, who took it as the subject of the evening meeting, which the girls conduct themselves. So striking was the interest, and so many expressed longing to receive the Holy Spirit in power, that she took a list of their names and brought them to Mrs. Malcolm,—thirty-two of them. With some there was only a vague desire for something, but some had a more intelligent idea. Mrs. Malcolm set to work to instruct and guide their minds in this direction,—gave Bible readings, addresses, etc., and had constant conversations with individuals. This spirit of inquiry and seeking went on with increasing intensity, until four or five entered into the experience they sought, and light and power came upon them. You know these Zulus are emotional people, and their ideas differ from ours in expressing their emotions. They have great self-control in certain directions, but when deeply moved they are noisy, and we must make some allowance.

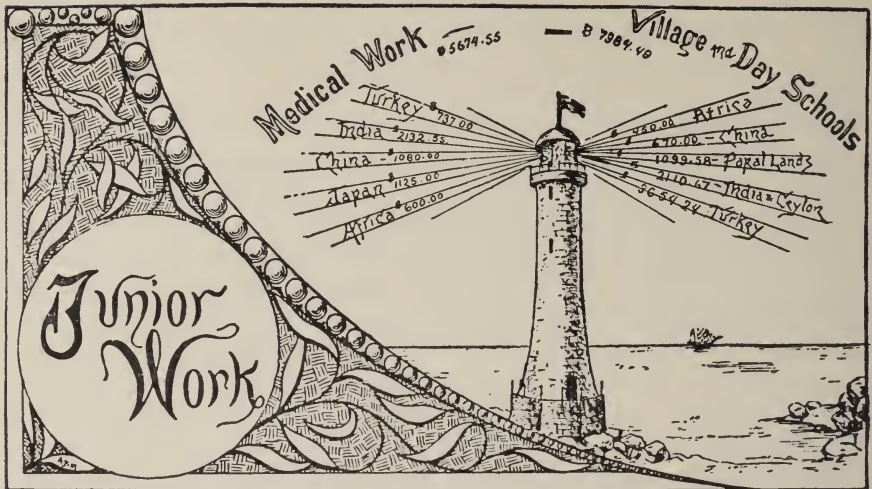
Sitting at breakfast on Friday morning, March 19th, these girls seemed overpowered with joy, and exclaimed aloud, then left the room. I permitted them to go, and when breakfast and usual prayers were over, the teachers followed, finding the girls gathered in little groups in the banana garden, one topic on every tongue. The day proved cool and cloudy, and until noon all remained sitting on the ground there under the banana plants. Excepting these who had come into special blessing, the spirit of conviction had fallen upon the whole number, one may say. Some had backslidden, others for the first time felt the burden of sin. Confessions were poured out, or were drawn out by questioning of their native teachers, of sins of all sorts, from petty pilfering of fruit or breaking of school rules, to the most revolting sins of heathenism,—things of which you can form little idea.

It was impossible to fix their mind on school lessons, so we had to forego the session. I remained most of the forenoon with two or three English-speaking girls who had been, as we supposed, consistent Christian girls for a long time, but who now saw their backsliding and owned to their duplicity, and were in sore grief and penitence. Together we sought help

from God's Word and in prayer. That evening was a scene of wondrous power. I wish I had time to tell you some incidents. Saturday and Sunday we had a tremendous rain storm that soaked even the brick walls of the house, and with flooded rivers shut us in from the outside world. In marked degree it seemed to typify the downpouring of the Spirit upon our dry and thirsty souls. The influence began to extend to the station and church. The native pastor happened to be absent, attending a meeting of preachers, and was prevented by the rain from reaching home for some days. That Sunday two of the girls felt imperatively led to visit one of the houses near, to speak with the family of their need of Christ. It was the same family that had been laid as a burden on the teachers' hearts, and as we took the matter to God for guidance, we felt that it was truly the Lord's call to go. We sent them. The result was hopeful. Meetings have been held almost daily since, with wonderful exhibitions of the power of the Lord to convict of sin and to save. All glory to His Name.

As the days have gone on, requests have been frequent from different girls for permission to visit homes near, and heathen kraals about, and even other stations, six, ten, sixteen miles away, to tell the glad story of their own salvation and urge the claims of the gospel on their own people. We have believed that the Holy Spirit is indeed in these girls, and that it is he who calls them to soul-winning among their own, so we have sent them forth in small bands of two to four, accompanied usually by a teacher; and the results have been marvelous, truly blessed. In some places they have audiences of ten to twenty-five heathen, half or more of whom are visibly shaken, and some consent to forsake the old life and seek for the new. In others, as at Umtwalume, where three of our girls went, they stood up in the church and preached to two hundred or more people; and such power fell that men and women, young and old, were crying aloud, and with sobs and groans confessing their awful sins and pleading for mercy. Several agreed to give up the native beer that is such a snare to them, and snuff also. Two girls have gone three days' journey to the home of one of them to warn her friends of the wrath of God, and try to rouse them. We are longing to hear of their success. Their hearts were full of fire and love, and feeling called to go, we felt it right to allow them. It requires much grace and wisdom and humble reliance on God ourselves to guide aright these young disciples. Some twelve or fourteen places have been visited by these praying bands with good results. I know how greatly you will rejoice in all this.

Many delicate and difficult duties and matters will arise for consideration a little later on, indeed, are in sight now, which we need great wisdom and grace to meet.



- To give light to them that sit in darkness 4464 1-77 -

FOREIGN MISSIONARY WORK IN FOUR GIRLS' SEMINARIES.

Much interest having been expressed in the sketches of foreign missionary work in some girls' colleges in our June number, we have secured the same information as to four of the girls' seminaries near Boston.

ABBOT ACADEMY.

WHAT has Abbot Academy done, and what is it now doing, for foreign missions? From the History of Abbot Academy we quote, in reply, these words: "In the very first year of its existence (1829), Abbot Academy was permitted to aid in the training of one who was to serve the kingdom of heaven as a foreign missionary, and it has never since lacked for messengers to carry its Christian teaching to the ends of the earth." Ever since Henrietta Jackson went with her husband, Dr. Cyrus Hamlin, to Turkey, that land has had, we believe, some representation on missionary ground from Abbot Academy. Our Constantinople group includes the names of Mrs. Serephina Haynes Everett, Mrs. Henrietta Hamlin Washburn, Martha J. Gleason, now doing courageous work after the looting of her home at Haskey among her destitute people, Mrs. Lilian Waters Grosvenor and Clara Hamlin, now Mrs. Lee, who did good work in the Girls' College at Constantinople. Her heroism during and after the Turkish massacre at Marash is fresh in every mind. Olive Twichell, another graduate of the

school, made an inspiring record as teacher and missionary in Brousa and in Constantinople, and as the wife of Rev. Lyndon S. Crawford, she is faithful and strong whether at work with him in Brousa or doing relief work at Trebizond. Harriet Newell Childs, now Mrs. W. W. Mead of Adana, is another missionary of whom we are proud. Abby F. Hamlin, as wife of Professor Anderson of Robert College, has many opportunities for missionary work.

Mrs. Sarah Foster Greene spent several eventful years in Van. Mrs. Americus Fuller represented us in Aintab, and Mrs. Beebee, Mrs. Livingstone, and Miss Rebecca Tracy, three faithful missionaries, were also residents of Andover.

Sarah Ford worked as long as her health would permit in Sidon, her native home, and Alice M. Bird assisted her husband, Rev. Wm. M. Greenlee, an English missionary, at Zahleh. Mrs. B. W. Labaree (Mary Schaufler) has gone with her husband to Oroomiah, Persia. In Wellington, South Africa, Miss Anna Bumstead has done good service in a Mt. Holyoke school. Our Japan group includes the names of Mrs. Maria Gove Berry, Mrs. James H. Pettee, Mrs. Otis Cary, Mrs. Arthur W. Stanford, and Mrs. G. C. Bartlett, Jr. In Corea, Harriet Gibson Heron, now Mrs. James S. Gale, has been doing truly pioneer work. Although Mt. Holyoke is the Alma Mater of Mrs. Sarah Foster Rhea, her active career as a teacher began here, so we lay some claim to her, and rejoice in her work among the Nestorians.

We have been represented in the Holy Land by one witness, by two in the Sandwich Islands; in India by Mrs. Henry M. Scudder and Mrs. George H. Gutterson; in Ceylon by Mrs. Wm. E. De Riemer; nor should we fail to count among our foreign missionaries Elizabeth R. Beach, whose name is glorious in the annals of the McAll Mission.

Missionary zeal has often been quickened in us by the presence of missionary children, with the care of whom this school has often been intrusted.

To-day, as of old, the effort is made to lead the whole school to take an intelligent and prayerful interest in missions. To this end, one morning service in the week and one monthly evening meeting are devoted to missionary topics. By virtue of membership in the school, each student becomes a member of an auxiliary to the home and to the foreign missionary work.

Through these regular channels our weekly contributions go, and to special appeals there is always a quick response.

BRADFORD ACADEMY.

On account of the busy life here not as much missionary work is accomplished as the spirit of Bradford would desire. But there is an interest shown in the work of both the home and foreign fields. Our society, for convenience sake, is divided into two parts, home and foreign. At the meetings articles are read concerning all phases of missionary work, and sometimes a musical programme is prepared. We have sent several scholarships to Hampton and Tuskegee in the South. Many times we have sent our yearly dues to the Woman's Board for their disposal. We are an auxiliary of that society. The payment of dues is entirely voluntary, and we receive from forty to fifty dollars a year.

Bradford has several girls in the foreign fields. Among those at the present time are Mrs. Fanny G. Bartlett, Japan; Miss Lydia Dyer, China; and Mrs. Londes W. Curtis, at Cheung Mai Saol. The membership list comprises about half the school, and the society seems to keep about the same standing that it has in the past.

WINNIFRED REED.

NORTHFIELD SEMINARY.

The Northfield Seminary Missionary Society is almost as old as the Seminary itself, and has from the first held a prominent place among the various organizations in the school. Four years ago, when our Y. W. C. A. was organized, the Missionary Society became one of the branches of the Association, but this has in no wise diminished its activity and influence. Meetings are held the first Sunday evening in each month, and the interests of both foreign and home fields are considered. A contribution is taken up at each meeting. Systematic giving is encouraged. The amount contributed through the Society for mission work, has varied from \$250 to \$300 per year. Last year three hundred and eight pledged a monthly contribution, and \$300 was raised. This amount was divided into sums varying from \$10 to \$50, and sent to fourteen different places. Less than a third went to the home work, and the remainder went to foreign missions.

The Student Volunteer Band now numbers twenty-two. One hundred and four have been enrolled since the beginning.

The mission study classes have been full of interest. About forty students have taken this work, the course being that which is outlined in the *Student Volunteer Magazine*.

The following is a list of the missionaries who have gone from the Seminary to the foreign field:—

To China, Dr. Edna Terry, Dr. Ruth Bliss Boggs, Mrs. Sadie Porter Ewing, Mrs. Gertrude Haugh Sibley, Grace Irvine, Nellie Russell; to

India, Mrs. Marion Janvier Carleton, Ida Scudder (at home now, studying medicine), Amanda Jefferson, Christina Herron; to Africa, Hulda Christensen, Julia Underwood; to Syria, M. Louise Law, Sarah C. Harlow (has returned home); to South America, Mrs. Laura Chamberlain Waddell, Mrs. Jessie Ironside Price (returned and married); to Japan, M. Leila Winn; to Korea, Dr. Georgiana Whiting; to Siam, Emma Hitchcock; to Bulgaria, Mrs. Dobra Komanoff Delcheff (since marriage not actively engaged in mission work); to Mexico, Nella Field (now at work in the South).

A much larger number have engaged in mission work at home in our large cities, in the South among the negroes and poor whites, and in the West among the Indians.

EVELYN S. HALL.

WHEATON SEMINARY.

There is a missionary society in the school called Wheaton Seminary Missionary Society, and all the members in the school have some part in it. There are regular meetings on the first Sunday in every month, entirely in charge of the girls. The teachers are always present, but the responsibility is assumed by the girls, who choose the subjects and assign parts to different members. The subjects include the missionary work done in all parts of the world, some particular division of it being taken up for a single evening.

During the past ten years nine hundred dollars and seventy-one cents have been contributed for missions, and have been sent for various objects, such as the Home Missionary Society, the Indians at Hampton, the negroes at Tuskegee, other institutions in this country, and local charities. Money has been sent to San Sebastian, Spain, and of late large contributions have been made for the Armenians not included in the nine hundred dollars mentioned.

CLARA M. PIKE.

FOR CHILDREN'S MEETINGS.

BOYS AND GIRLS IN AFRICA.

ARRANGE the chairs to outline the map of Africa. Let a group of children occupy each portion representing East Central, West Central, and South Africa.

If possible represent a Zulu kraal in the southern part of the room by inverting several bushel baskets, raised sufficiently for a child to crawl out, and covered with dark material. Illustrations of kraals will be found in the references given.

As South Africa is the oldest mission, let the children there speak first; then let those who are in the East Central Mission tell of their journey from Natal to Gazaland and their present surroundings.

From the west coast let part of the children represent native boys and girls, and let them tell of their life before and since the missionaries came, and have others tell how Africa looks from a missionary's home.

South Africa: "Zulu Kraal Life," *Missionary Herald*, November, 1881, **Dayspring*, September, 1894; "Interior of Zulu Hut," *Dayspring*, August, 1887; "African Houses and Villages," **Dayspring*, November, 1894; "Ox Traveling," **Dayspring*, May, 1891; "Some Girls in Inanda Seminary," LIFE AND LIGHT, October, 1890, *LIFE AND LIGHT, March, 1893; "Home School for Kraal Girls," LIFE AND LIGHT, March, 1895; "How the Zulu Children helped Build a Schoolhouse," *Dayspring*, July, 1890; "Blind Zulu Boy's Story," *Missionary Herald*, August, 1885; "A One-eyed Zulu Woman," *Dayspring*, May, 1888; * "A Zulu Girl's History," *Dayspring*, June, 1890; * "Some Zulu Boys," *Dayspring*, July, 1891; * "Zulu Wedding and Other Articles," *Dayspring*, April, 1894. East Central Africa: "Missionaries," *Missionary Herald*, June, 1893; * "Journey to Gazaland," LIFE AND LIGHT, June, 1894; "A Lion Story," LIFE AND LIGHT, February, 1895; * "Child Life in East Africa," *Dayspring*, May, 1893; "Children in East Africa," *Dayspring*, November, 1895; "Some Central African Food," *Dayspring*, June, 1888; * "A Matebele Boy," *Dayspring*, March, 1893; * "A Slave Boy's Run for Liberty," *Dayspring*, January, 1890. West Central Africa: "Traveling," **Dayspring*, July, 1886, *Missionary Herald*, March, 1881; "Boys in Central Africa and Pictures," *Dayspring*, May, 1883, *Missionary Herald*, December, 1894; * "Little Dazee," *Dayspring*, August, 1883; "The Day Dawn in Bailundu," *Missionary Herald*, May, 1887; "Becoming a Christian in Africa," *Missionary Herald*, November, 1892; "Santa Claus's Strange Greeting in Africa," LIFE AND LIGHT, December, 1896.

Starred material, 32 cents.

Scraps from our Work Basket.

VACATION TIME. This number of our magazine will reach many of its readers in the vacation season, and we wish everyone the most delightful rest and recreation possible. In the quiet meditations by the sea and under the trees, we trust that the heathen world and missionary boards may have their due place. Is not this just the time to evolve new ideas, new plans, and methods that will be of great benefit in the coming winter? It would be a great delight to the editor any hot August morning to find on her desk in the city any helpful hints or plans coming straight from the sea or the mountains;

any bits of encouragement that may be gleaned among unusual companionship and scenes that may be made immediately useful or stored for the future. Everywhere and always may we not have earnest prayer for the work in all its phases, and particularly for the annual meeting of the Board in New London in November.

INTERNATIONAL MISSIONARY UNION, JUNE 9TH TO 15TH. The hospitable doors of the sanitarium at beautiful Clifton Springs were swung wide open June 9th to welcome the weary missionaries who come from the ends of the earth and enjoy here a week of rest and conference. The attendance upon the fourteenth annual meeting of the International Missionary Union was larger than that of any previous meeting. There were present one hundred and fifty-five missionaries from twenty-four mission fields, representing twenty-one different organizations and speaking between thirty and forty different languages. At the head of the list numerically stood the American Board, with forty-six representatives. A pleasant feature of these conferences is the "recognition service," as the opening session is called. At this time each missionary is presented to the audience, and makes a brief statement regarding his work. Wednesday afternoon we were privileged to listen to Mr. John R. Mott, Traveling Secretary of the Student Volunteer Movement, who gave a most interesting account of the "World's Federation of Christian Students," as witnessed by him in his recent tour of the world. Mr. Mott says that "the Christward tendency in the student world is stronger to-day than ever before." At the woman's meeting and during other sessions of the conference we had the pleasure of hearing from Mrs. Farnsworth of Cesarea, Mrs. Eaton of Mexico, Miss Bartlett of Smyrna, Mrs. Parmelee of Trebizond, Mrs. Pettee and Dr. Holbrook of Japan, Miss Crosby of Micronesia, Miss Bigelow of Africa, and others whose names are familiar to the readers of *LIFE AND LIGHT*. Sunday, a beautiful June Sabbath, was the "great day of the feast," full of inspiration and uplift. At the afternoon session Dr. Hamlin, Rev. Thomas Gulick, Rev. Egerton Young, and Miss Ruth Sites of the Methodist Mission in Foochow, gave wonderful instances of transformations witnessed in lives touched by the power of the gospel. At the "farewell meeting" forty-two missionaries about to return to their fields bore witness, with unwavering courage and faith, to the joy of missionary service even in the midst of perils by famine, pestilence, and sword. So, strengthened in body and mind, these missionary workers went their way, pledging themselves to pray each Sabbath at the twilight hour for the speedy coming of the kingdom of Christ,—

"For so the whole round earth is every way
Bound by gold chains about the feet of God."

CONTRIBUTIONS FOR THE MONTH. It is a great pleasure to report a gain of \$1,547.36 in the contributions for the month ending June 18th as compared with the same month last year, making a total gain for the year \$705.91. It is still a sorrow that the gain reported in our June number was wiped out so summarily by the decrease last month, but it is an encouragement to feel that the gain has begun again. There are yet four months for work and prayer before the close of our financial year, and if every member of every auxiliary will do her best to bring funds into the treasury, we shall come to the end of the year with rejoicing. Let us never say we cannot do it. With God's help we can.

NAMES FOR SUNDAY. In North China, as they have no names for the days of the week, Sunday is called Worship-day, Monday is Worship-day one, Tuesday Worship-day two, and so on. In East Africa the English and German missionaries have a way of raising a white flag with a red cross upon it on Saturdays, to remind the natives that the next day will be Sunday. The people have come to call it Flag-day.

THE BIBLE BASKET. The "Bible basket" is an indispensable requisite in the Hervey group of the South Sea Islands. It is neatly plaited the exact size to contain a thick octavo Bible, a hymn book, a lead pencil, and a pair of spectacles. Every churchgoer, man or woman, is equipped with one of these baskets suspended from the shoulder. It is the custom to take notes of the sermon, as the head of the household invariably catechises each member on his return.—*Exchange.*

BRIDAL ADDRESS. In a French Mission at Mossonto, Africa, a young Christian girl was married, and a native friend made this address to the bride: "1st, she was to be like a *cave* in that it offered shelter and protection, but she was to avoid the failing of the cave, for it always had the last word—the echo; 2d, she was to be like a *snail*, which kept to its house; but she must avoid the snail's defect,—wherever it went it left dirty smudges, disorder; 3d, she was to be like a *clock*, which regulated all and caused everything to be done at the right time. Order was the clock's word; but it, too, had a defect. It was constantly making a noise by striking the hours, and sometimes even the quarters. The wife must be orderly and quiet. The wife follows out all these good counsels, for her house is the picture of neatness, and her husband seems perfectly happy in having such a good and quiet wife."

RESULT OF THE FAMINE IN INDIA. *Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and will break the staff of the bread thereof, and will*

send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord. (*Ezekiel xiv. 13, 14.*) Light has come to India. The nation as a whole rejects that light, and by its idolatry and unrighteous caste system continues to pour dishonor on the God of heaven. It ought not to surprise us if in His love for the people of this land, and in His desire to save them from the doom they invite, he should permit such chastenings as they are now undergoing, with a view to their salvation. A visitation like this must operate powerfully in the minds and consciences of a religiously disposed people, such as the Hindus undoubtedly are. There will be great searchings of heart, not so much perhaps among the immediate acute sufferers, as among those who stand by and watch the course of events, and also those who come after. . . . Out of the great distress of 1857 and 1877 a host of valuable mission agents were gathered in process of time. One large, well-established mission has drawn the greater portion of its helpers, teachers, and preachers from the orphans gathered in during famine. Christian communities are formed more rapidly in famine times than in ordinary circumstances,—in some instances where efforts at other times would probably prove unfruitful through a long term of years. There are strong missions in India to-day whose foundations were laid in the troublous time of famine, consisting largely of orphans and rescued victims.—*Rev. J. E. Robinson, of Calcutta, in "Regions Beyond."*

A NOBLE QUEEN. As we go to press, June 23d, we can almost hear the acclamations of hundreds of thousands, and almost see the beacon lights that flashed around the world, in honor of the Queen of Great Britain and the Empress of India. Surely no woman, especially no English-speaking woman, can fail to have a feeling of pride and exultation over the life of this Christian woman. To live for sixty years in the blazing public light of a throne, and always to be seen on the side of peace, of righteousness, of Christianity, is a wonderful record; and when we add to this what is equally valuable to our republican eyes, her great example as a woman, a wife, a mother, what is left to be desired? A most significant part of the celebration was the flashing of beacon lights in all England's possessions, from England to Gibraltar, to Malta, to Cyprus, to Ceylon, to India—blazing triumphant in the Himalayas—to China, to Australia, to Canada, to the West Indies—a blaze of light around the world; fit symbols of the light of Christianity, which has always followed her conquests. It is something always to be remembered that Victoria has lost no opportunity to place

Christianity first and foremost,—making her colonies a grand missionary highway encircling the earth. No one can visit her colonies and her Indian Empire without a profound impression of the immense benefits she carries wherever she plants her standard. We are sure that our American missionaries gladly acknowledge their obligation to her for personal protection,—her fleets, her officials being at all times fully as accessible to them as to British subjects,—for government patronage and grants in aid, for even-handed justice for native Christian communities, for aid and sympathy in a thousand ways. It has been delightful to notice the earnestness with which the Queen has desired that expressions of loyalty to herself shall take the form of practical deeds of charity all over the United Kingdom, so that the poor and the suffering shall have permanent cause for rejoicing over the jubilee. How significant, also, that the jubilee for the Queen should begin with a quiet season of prayer at Windsor, and that all the wonderful pomp and pageant, the splendid court robes and gorgeous paraphernalia, should lead up to the grand climax, a simple religious service at St. Paul's cathedral, and to hear, amid the ringing of bells and the booming of guns, the grand chorus,—

“ To Father, Son, and Holy Ghost;
To God whom heaven and earth adore;
From man and from the angel host
Be praise and glory evermore.”

EXTRACTS FROM RECENT LETTERS.

FROM MISS LAURA C. SMITH, UMZUMBE, SOUTH AFRICA.

I HAVE just come to my room from a very interesting meeting, and I want to tell you about it while it is still fresh in my mind.

We have been having a very helpful and blessed series of revival meetings here for the last two months, and to-night they had a meeting to forgive each other. It was all arranged by the native pastor. He had called this special meeting himself, and arranged the whole programme. He called on a large part of the church members, one by one, to come forward and address the audience. Each one took some text,—all very well selected, too,—such as, “ For if ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses.”

Then would follow a few general remarks upon the subject, and then a confession of their specific sins of anger, or hatred, or jealousy, and a plea for forgiveness, and for the prayers of the church. They had been told of the meeting beforehand, and so they had been examining their hearts and hunting down all the unkind, unchristian feelings toward each other, and to-night they came together to all confess and ask forgiveness and pray together.

One man said: "Some years ago I was accused of a terrible crime by a woman here, of which I was entirely innocent. The criminal could never be discovered, and circumstances pointed to me. Oh! I have hated that woman from that day to this, and I have in my heart wanted to go to the witch doctors and get poison with which to kill her. But to-day she came to me and asked me to forgive her, and she said that she never really believed that I did it, but that she just said it from spite. At last my heart is free, and I freely forgive the injury done to my name, and ask God and the people to forgive me that my heart has been bitter toward her all these years."

And another: "I think that our pastor appointed this meeting especially for me, for he knows that my heart has been full of jealousy, and malice, and anger. Oh! I want to be like the meek and lowly Jesus, and I am earnestly praying for his spirit. I know that wrath and malice are displeasing to him. I have already been to my friends whom I have been hating, and asked them to forgive me. Pray for me and for my husband and my children. Oh! I long for my children to give their hearts to the Lord, and I often go to their room at night and kneel beside them and pray to the Lord to bring them to himself."

And another: "My fault is not a hasty temper. You all know that I am a man of few words, and I like peace. The fault which I see in myself and others is that we strengthen each other in telling lies. If a man's wife or any one of his special friends or relatives is accused of a crime, the man takes the part of his friend, and tries to hide and cover up the fault instead of seeking to know the truth. We lack courage and independence to desire that the truth be known, whatever may be the consequences to ourselves and to our friends. The Bible says, 'Put not thy hand with the wicked to be an unrighteous witness.'"

And so I might go on quoting testimony after testimony to show the power of God working in their hearts. It was a glad and happy time, and while there are still many unhealed sores, many which have long been festering in the secret heart have now been revealed and probed, and the poison let out. We are asking God to go on with his work, convicting of sin, of righteousness, and judgment.

From Ammal, a Bible woman in Madura, India, on the dedication of a tent given by the W. B. M., to be used for touring among the villages:—

To the honorable and worthy lady, I, Ammal, a servant of God, humbly write salaams. We are all well by God's mercy. I desire to know about your health. On February, the first day, Monday, at four o'clock we were all filled with much joy. If you ask why, it was because of the dedication

of the tent. We did not think it would be in Madura, for it seemed well to have this dedication in one of the villages. The reason we did not have it sooner was that in the rainy season we could not all go out in the tent, for Missy Ammal wished us to remain out a few days after the dedication and work in the villages, and if we did we could have no good place to sleep at night.

When all the Bible women came for their pay on February 1st, Missy Ammal decided that we would go to some of the villages on the south side where there was no work started, have the dedication in the tent, and stay for a few days. After we had studied the lesson for the March meeting, Missy Ammal said, "You must all start to-morrow with the tent to go to the village of Krusakulam." We were happy, but the Bible women who came from that side told us that there was cholera there, so Missy Ammal said that it would not be right to take so many women where there was danger; therefore the tent was put into the compound. Now about the particulars of the dedication. First, we all sang an English song about the joys which came from God; afterward a psalm was read, then a prayer, then a report about the special news of village work. Two of the Bible women had a little dialogue about the way we obtained this tent, the place where it was made, by whom we got the money, the kind of people who sent it, the use the tent was to be to us, etc. The map that showed all the villages in which we must work was hung in the tent, and one of the Bible women pointed to it and said that Missy Ammal said that we must put that tent in all the villages shown there. We sang a song about the tent, which we have named the "Village Gospel tent." The pastors from the South Gate, North Gate, West Gate and East Gate churches came. Three of the Missy Ammals came. Two ladies from America also came. Bread and butter and coffee were afterwards served, and the dedication was finished.

You were not with us, but otherwise all passed off joyfully. How much darkness there is in this place! This work is hard, but it is the Lord's work. We altogether do it with joy. To both of you we send our grateful salaams. Many salaams to the Lord's children who sent the tent.

FROM MRS. MYRA P. TRACY, MARSOVAN, TURKEY.

We in Marsovan are remembered on both calendars this week, and we prayed together for our Boards and the workers at home. We know that all the hard times are not on this side of the ocean.

I thank God every day for the money for orphans. They are bright, happy little children, and learning well, and they have become obedient, good children. They were all invited to visit people in the city on Easter, and were treated with great love and kindness, but they were so happy to

get home at night. The little girls overwhelmed their care takers with expressions of joy. Where the money is coming from for next year we do not know, but I believe it will come. Our little hospital has been a great blessing, and the free dispensary also. I trust they will both continue with money coming in as it is needed.

From Miss Fidelia Phelps, writing of the revival at Inanda Seminary:—

The spirit of prayer is a marked feature of the Spirit's work. For weeks after our school opened in February, one could not go down into a grove of trees in our garden during any free time that the girls have without hearing the voice of prayer, and seeing, often, as many as five or six separate groups of girls bowing in prayer or talking together with their Bibles in their hands. It is still a resort for prayer, but the work is going on more quietly with us now. These people are emotional, and while the Spirit was bringing many under deep conviction of sin, and others were rejoicing in the experience of pardon and the conscious presence of Christ in the soul, there were outward signs of deep emotion, some of them rather noisy, and in some cases, as might be expected, there was the emotion without true repentance and faith toward God. But the fruits of the Spirit are very apparent in the lives of many.

Last week a special meeting was held at the chapel on Wednesday, and after a very interesting service some of the old men went with the young men, who had in previous meetings delivered up various signs of their former bondage to Satan, to the banks of a river a mile away, there to burn up these things. They wished to burn them by the river side, so that the ashes even might be carried away to the depths of the sea. One small bottle of medicine in this collection cost the possessor £14. Does not this remind you of the scene recorded in Acts xix. 17-20? Surely these acts are wrought by the power of that same mighty Spirit who worked so mightily in those days.

Our Work at Home.

PROGRESS OF MISSIONS IN QUEEN VICTORIA'S REIGN.

BY MRS. S. H. HOWE.

(Read at the Annual Meeting of the Eastern Connecticut Branch, June 7th.)

AT the recent annual meeting of the Church Missionary Society in Exeter Hall, London, a summary was given of the progress of the Society during Queen Victoria's reign:—

“Sixty years ago the Church of Christ could not have fully carried out

its great commission. In China the door was shut, in Japan it was sealed; part of British North America was inaccessible, the greater part of Africa was unknown; even in India important provinces could not be entered." So reads the report. How great the contrast to-day in China, where through the various missionary agencies, and later by the enthusiasm of the China Inland Mission, nearly every one of the nineteen provinces has been entered; and from our own Pacific slope, Christian Chinamen have returned to their native villages to tell the story of the Cross, as no one else can, corroborating the recent utterance of Mrs. Isabella Bird Bishop: "The hope of the future for China consists in equipping a thoroughly efficient native agency. The foreigner can train and supervise the native missionary."

We have been so accustomed to watch the progress in Japan that we are startled when we realize how rapidly she advanced in her imitation of Western ideals, and so we are not surprised that something of her early ardor has cooled; however, it is believed that a more positive, settled faith in Christianity is the experience of to-day. It is interesting just here to note that "the presidency of the Doshisha, at Kyoto, and chairs of instruction in colleges, as well as prominent pastorates, are now occupied by natives."

British North America has kept pace, as missions from Labrador to British Columbia can testify. For forty years there has been a mission on the Yukon, and Alaska has many well-planned mission stations, besides reaching out to the very westernmost border, where our Lone Star Mission has been baptized with the blood of a martyr; and still there are intrepid souls to press on amid great isolation and carry the Word of Life to those who would otherwise be without its light. Some of the most thrilling experiences of missionary lore are those related of the red men in our Northern borders, and missionary enthusiasm and enterprise have not been without their reward, even in the extreme Northern latitudes.

He who runs may read the story of Africa, no longer the Dark Continent, because light is penetrating from every side, and wrought into its history are the devotion and consecration of such lives as Moffat, Livingstone, Hannington, and Mackay. Ten years ago Mackay stood literally alone in Uganda. Mark the progress! To-day the missionary staff numbers thirty men and eight women, and the story of the sale and distribution of the New Testament in Uganda is worth a second perusal. The Niger Mission, under Bishop Crowther, and the Yoruba Country Mission, have all the charm of romance. We find that at least nine Protestant Missions have been planted in the Congo Free State since Stanley's march across the continent from Zanzibar. The recent action of Sir George Goldie in breaking the slave power in the Western Soudan should be a great uplift in the advance of civilization. It is interesting

to know that industrial training in Africa is a valuable feature of missionary effort, and that these schools are increasing. A second Lovedale has been located on the Caravan route from Mombasa to Uganda, and we bespeak for it the great success that has attended the fifty years and more of the first Lovedale Institute in Cape Colony. We would like to linger and visit the schools at Wellington, and others in South Africa, due to their influence and of kindred character, but we are grateful, as we pass on, for the noble, inspiring work, and the hundreds of teachers that have been sent out over the land through their instrumentality.

Already some of the native churches of India are sending their missionaries into regions which no foreign missionary can enter, as Independent Bhutan and Thibet. At a meeting last autumn in Madras two thousand natives were present, and an eyewitness states it was an Exeter Hall meeting in India. We must not fail to chronicle the fact that when Bishop Thoburn (Methodist Bishop of Malaysia and India) returned to his parish from a brief vacation in America, he found fifteen thousand communicants added to his diocese during his absence. Within our own time has occurred the great Pentecost in the Telugu country. After years of prayer, of working and waiting, the answer came in wondrous power; and the recital of the marvelous ingathering has electrified the Christian world. The church at Ongole is said to be the largest on record, containing, with its branches, thirty thousand members, and still the work goes on, a continual Pentecost.

We would add the work among the Fiji Islands, beginning in 1838, and unparalleled for the heroism demanded of the missionary in this land of cannibalism, and infanticide, and all revolting practices; and yet here we find it chronicled, "God had much people." The transformation is the wonder of our time. Again, the complete revolution in Madagascar, when the royal house accepted Christianity, showing so conclusively that "the blood of the martyrs is the seed of the Church." The effort in Aneityam claims the brief record, "When the missionary landed, in 1848, there were no Christians; when he left, in 1872, there were no heathen."

We are familiar with the work of Dr. Paton, in the New Hebrides, through his spoken word, as well as the intensely interesting life and letters relating so graphically the story of trial and triumph. Twenty-three islands occupied, and the Bible translated into fourteen different languages! Can we appreciate the effort?

The remarkable work of Titus Coan, in Hawaii, was simultaneous with the incoming of Victoria's reign, and it must always stimulate missionary zeal to rehearse it, because a veritable new chapter in the Acts of the

Apostles,—an instance of a nation born in a day. It is recorded when he left Hilo, in 1870, he had received and baptized nearly twelve thousand persons.

Missionary enterprise and power of adaptation have been wonderfully shown in the Micronesian Islands. Since 1852 the work has gone on, sometimes under discouragement and difficulty, but steadily, and the people are said to have great reverence for the Bible, and the transforming influence in practical ways is very marked. We hear of the Gospel carried into the remotest portions of Corea, by Christians during the war, and of increased spiritual activity everywhere in the kingdom.

The whole of the Shan states north of the Laos is open to the preaching of the Word of Life, showing anew that the field is the world, and that the work grows apace.

It is encouraging as we review the changes in the islands of the sea, to consider how thoroughly the evangelizing spirit has taken possession of the people. The progress in New Guinea and Samoa is said to be largely the result of native instrumentality, and hundreds of native helpers are educated and trained in their own institutions. A few years prior to Queen Victoria's accession, the Samoans had the reputation of being a ferocious people, and missionaries were deterred on this account from making the attempt to visit them in their island home, so remote from civilization. Before 1850 the New Testament had been printed in the Samoan mission. As proof of the genuineness of their conversion to Christianity, we record their liberality. "The Samoan Islands sent in 1890 an offering of \$9,000 to the London Missionary Society, and have given an average of \$6,000 annually to the same Society for the past twenty years."

After most heroic effort and repeated failures the Gospel was enabled to plant itself in Terra del Fuego in 1854, and now we hear of at least seventeen missionary societies and agencies taking root in this southern portion of what has been called the Neglected Continent. We would continue our enumeration, and add to the list the McAll Mission, which has just celebrated its twenty-fifth anniversary, free from debt; so aptly termed the ideal mission, showing such fruitful results with small expenditures, and uniting Christians of every name in a common cause.

Medical missions were just beginning to attract attention when the Victorian era began, and to-day the interest is world-wide, and the medical missionary work in China is pronounced a "magnificent triumph." Perhaps we may attribute the opening of zenanas in many instances to their influence. The heroism of one of our own countrywomen, a medical missionary in Tabriz, Persia, is said to have saved many lives during an epidemic of cholera. The door of Corea was opened through medical influence. Mackay, of Uganda,

said, "All genuine missionary work must be in the highest sense a healing work," and this has been often proved to us as our missionaries have returned and recounted their experience, the abject needs of the people, and the joy of service in this capacity, confirming us in the belief that medical training and the ability to ameliorate physical suffering enhances the equipment for missionary service.

I will not encroach upon your space to particularize more fully the growth and expansion of the work in countries in which our Board is specially interested; you are constantly watching its progress, and are already computing results. As our aim has not been an exhaustive treatment of the subject, but simply to show in a cursory view that progress is the watchword, much that would be effective, and that strongly appeals to us, cannot be included in this hasty outlook.

Women's societies are the creation and outgrowth of our time. In 1834, we learn, there was one woman's society in Great Britain: not till 1861 were they inaugurated in the United States; now they have increased in Great Britain, Canada, and the United States to more than sixty. How much we owe to them as a medium of information, and as a stimulus for continued endeavor, women everywhere bear witness.

A great responsibility undoubtedly devolves upon us who are permitted to live in this Victorian age of great enlightenment and of great achievement, and we may well press the question of duty and of obligation upon our hearts, remembering that those who come after us will enter into the full fruition of the seed sown with tears and self-denial in our own time.

OUR BOOK TABLE.

How to Make Sabbath Afternoons Profitable and Pleasant for Children. Copies obtained for twenty cents, postpaid, from Mrs. F. A. Welcher, Newark, Wayne Co., New York.

Although the title of this booklet of thirty pages might not seem to give it a place in our missionary library, yet the Woman's Board of Missions has a large constituency of young workers who will eagerly welcome such a suggestive and practical book as this. One extract will show the spirit of the wise mother who writes, not from theory, but from personal experience with her four little ones, between the ages of five and ten years. She says, "We try to be systematic, and study a different subject every week in connection with missionary work, for in teaching children the gospel must be taught thoroughly, and therefore the last command of the great Teacher cannot be ignored, so we teach them 'to go into all the world.'"

This little book has most cordial words of commendation from Bishop Vincent, Dr. John Hall, Dr. Henry Van Dyke, Mrs. Margaret E. Sangster, and other prominent and thoughtful men and women. The National Congress of Mothers, held in Washington, D. C., last spring, heartily recommends the book, and tells of one lady who after reading the copy she purchased returned and bought ten more for distribution. The small price of the pamphlet should insure for it a wide circulation.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

The plague in India, especially in Bombay, is treated in two articles of the month, by two who should certainly be regarded as reliable authorities. One of these, Julian Hawthorne, was sent as special commissioner by the *Cosmopolitan*, to investigate the subject; the other is Dr. F. E. Clark, fresh from a stay in Bombay while on his Christian Endeavor tour.

Cosmopolitan, July: "The Horrors of the Plague in India," illustrated, by Julian Hawthorne.

Lippincott's, July: "A Plague-Stricken City," by F. E. Clark.

Nineteenth Century, June: "India Under Queen Victoria," by Sir Alfred Lyall, G.C.I.E.

Forum, July: "The Powers and the Græco-Turkish War," by Theo. S. Woolsey. In the same, "The Rights of Foreigners in Turkey," by Prof. A. D. F. Hamlin.

Chautauquan, July: "The Græco-Turkish War," by G. Eastman.

Contemporary Review, June: "The King of Siam," by Blanche A. Smith.

The New World, June: "The Theism of China," by S. Huberty James. In the same, "Adaptation in Missionary Methods," by W. J. Mutch.

North American Review, July: "Commercial Trend of China," by Thom. R. Jernigan.

Arena, July: "The New Civil Code of Japan," by Tokichi Masao, M.L., D.C.L.

Cassell's Family Magazine, July: "A Day in a Central African Village," by Herbert Ward, F.R.G.S.

M. L. D.

 ANNUAL MEETING.

THE thirtieth annual meeting of the Woman's Board of Missions will be held in the Second Congregational Church, New London, Conn., on Wednesday and Thursday, November 3 and 4, 1897. All ladies interested are

cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 2d, in the Parish House of the First Congregational Church.

The ladies of New London will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names, before October 1st, to Miss Emma Douglas, 15 Brainard Street, New London, the chairman of the committee on hospitality.

To delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting, the committee be promptly notified.

TOPICS FOR AUXILIARY MEETINGS.

August.—A Voyage in the Morning Star. See LIFE AND LIGHT for July.

September.—An Hour in the Austrian Field.

October.—The Personal Factor in Mission Work.

November.—Thank-offering Meetings.

December.—Events in the year 1897 connected with Mission Work.

1898.

January.—The Evolution of Africa.

February.—Christian Explorers and Pioneers in Africa.

March.—The Zulu Mission.

April.—The Zulu Mission.

May.—Missionary Treasuries.

June.—Land yet to be Possessed.

July.—Young People's Work.

August.—The Island World.

September.—East Central Africa.

October.—West Central Africa.

AN HOUR IN THE AUSTRIAN FIELD.

TOPIC FOR SEPTEMBER.

Suggested programme: Scripture reading, Romans i. 1-17. Prayer.

Singing. "Cast thy bread upon the waters."

Five-minute paper on "John Huss, the Bohemian Martyr."

Sketch of the Mission. LIFE AND LIGHT, May, 1889.

The School at Krabschitz. LIFE AND LIGHT, July, 1885, May, 1894.

Evangelistic work. LIFE AND LIGHT, August, 1889, September, 1895; also two articles in *Missionary Herald*, August, 1894. Any good encyclopædia will furnish material for an article on John Huss, which would seem peculiarly appropriate, as we are nearing the end of the fifth century after his death. A very interesting account of his life, and the causes that led to his martyrdom, will be found in the *Missionary Herald* for June, 1895.

An article on Roman Catholicism in Austria may be found in LIFE AND LIGHT for May, 1881, and in LIFE AND LIGHT for March, 1877, February and July, 1878, February, 1879, and January and August, 1880, will be found interesting letters from Mrs. Clara Grey Schaffler, who was so closely identified with the Austrian Mission in its commencement, and who, in her last illness, said, "Anyone who touches Austria, touches the core of my heart." The monthly leaflet will contain an interesting sketch of Mrs. Clara Grey Schaffler's life and work.

Copies of LIFE AND LIGHT (five cents each) and of *Missionary Herald* (ten cents each), may be obtained of Miss A. R. Hartshorn, 1 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18, 1897, to June 18, 1897.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Y. L. Mission Band, 30; Bangor, 38.89; Bath, 11, Winter St. Ch., 5; Belfast, Aux., 35; Bethel, 1.50, Bethel Aux., 15; Boothbay Harbor, Aux., 35; Brewer, 12; First Cong. Ch., Aux., 5.36; Brownville, 5; Brunswick, 9.30, Aux., 58.25; Buxton Centre, Mrs. Geo. W. Cressey, 2; Calais, 4.55, Aux., 30; Camden, 7.10; Cape Elizabeth, 1.60; Castine, Aux., 11; Desert Palm Soc., 20; Centre Lebanon, 10.65; Cumberland Centre, 10; Dexter, Aux., 3.25; Ellsworth, Aux., 57.25; Foxcroft and Dover, Aux., 13; Freedom, 3.81; Freeport, 1.50; Fryeburg, Aux., 5; Garland, 5, Aux., 6.75; Gray, 5.20, Aux., 6; Greenville, 3.30, Aux., 14.70, Lakeside Helpers, 11; Hampden, 20, Aux., 52; Harpswell Centre, Aux., 7; Holden, 3.50; Houlton, 11.42; Kennebunkport, 5.60; Lewiston, Pine St. Ch., 13.34, Aux., 26.90; Limerick, 30 cts.; Machias, 14.38; Machiasport, 3.20; Mechanic Falls, 3.40; Monson, 1.24; New Castle, 4.40; New Gloucester, 60 cts., Aux., 1.61; North Cumberland, Conf. Cradle Roll, 50 cts.; North Edgcomb, Mrs. M. L. Clifford, 1; North Ellsworth, 2.10; Orland, 7.10; Orono, 3.10; Phippsburg, Ladies, 14.16; Piscataquis, Conf., 2.88; Poland, 1.50; Portland, Y. L. Mission Band, 50, High St. Ch., 23.73, Aux., 40.75, Light Bearers M. C., 36.01, Mrs. Fenn's S. S. Class, 50, Second Parish, 40, Ch., 5, State St. Ch., 53.68, Aux., 7.05, West Ch., 11.40, Williston Ch., 16, Aux., 29; Richmond, 1.80; Rockland, 10, Aux., 57, Young People's Assoc., 20, Golden Sands M. C., 23; San-

ford, 2.10; Scarborough, 7.38; Searsport, Aux., 21.50; Skowhegan, 5; Somersville, Aid Soc., 6, Mission Circle, 2.30; So. Berwick, 3.70; So. Paris, Aux., 9, Y. P. S. C. E., 5, So. Union, 1.20; Standish, 2; Waldoboro, 3; Warren, 6, Aux., 7; Westbrook, 17.08, Aux., 3, Y. P. S. C. E., 3; West Falmouth, Second Cong. Ch., Aux., 9.50; Wiscasset, 2; Woodfords, 12.75, Aux., 30.25, Two Friends, 60 cts.; Yarmouth, 7.79,

1,336 76

Total, 1,336 76

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Alstead, Third Ch., Y. P. S. C. E., 1.17; Durham, Aux., 50; East Jaffrey, Aux., 25.11; Greenland, Aux., 20.93, Th. Off., 2, Y. P. S. C. E., 3.71; Haverhill, Mis. Wm. Page, 3.80; Hillsboro Bridge, Aux., 5; Hinsdale, Aux., 4.43; Keene, Second Ch., Aux., 5, S. S. Prim. Dept., 5, Little Light Bearers M. C., 5; Manchester, So. Main St. Y. P. S. C. E., 10; Nashua, Aux., 25; Orford, Children's Army, 2.65; Plaistow and No. Haverhill, Aux., 11; Salmon Falls, Aux., to const. L. M. Mrs. Jane G. Dudley, 25; Swanzy, Aux., 5, Four Ladies, 1.24; Winchester, Aux., 17.50, 228 54

Total, 228 54

LEGACY.

Keene, N. H.—Legacy of Miss Emily Robinson, in part, Geo. H. Giffin, exr., 20 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barre, Aux. (of wh. 25 to const. L. M. Mrs. Isaac Wood), 27.08, Girls' M. B., 15; Fairfield, Ladies of

First Ch., 5.50; Hardwick, East, Jr. C. E. S., 5; Milton, Aux., 12; Newport, Aux., 5; Post Mills, Aux., 7; Rutland, West, 10; St. Johnsbury, So. Ch. 47.90; Waterbury (of wh. Mrs. R. M. Forrest, 25), 32.77; Wells River, Y. P. S. C. E., 2; Woodstock, Aux., to const. L. M. Mrs. Payson A. Pierce, 25,

194 25

Total, 194 25

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Chas. E. Sweet, Treas. Billerica, Willing Workers M. C., 7; Everett, Mrs. Mary P. Allen, 5; Lexington, M. E. H., 5; Malden, First Ch., Jr. C. E. S., 10; Linden Ch., Jr. C. E. S., 2.58; Methuen, Aux., 2.79; Reading, Jr. C. E. S., 10; Winchester, A Friend, 50 cts., Mission Union, 70,

112 87

Barnstable Branch.—Miss Amelia Snow, Treas. Centreville, 2.48; Chatham, 3; Falmouth, Jr. C. E. S., 15.50; Harwich, 4.03; Hyannis, 3.10; No. Falmouth, 3.82; Orleans, 4.62; Sandwich, Aux., 3.95; So. Dennis, 8; West Yarmouth, 2.79; Wood's Holl, 2.60; Yarmouth, 13.14.

67 03

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 41; Canaan Four Corners, Aux., 20.85; Curtisville, Aux., 1.60; Dalton, Sen. Aux., 137.41, Young Ladies, 30.16, Penny Gatherers M. C., 51, Mrs. Louise F. Crane, 100; Housatonic, Aux., 20.27; Lee, Y. P. S. C. E., 50; Lenox, Aux., 13; No. Adams, Women of Cong. Ch., 62.34; Peru, Aux., 11, Y. P. S. C. E., 1; Pittsfield, First Ch., 8, Coral Workers M. C., 30, Weekly Off., 5.80, South Ch., Aux., 17.94; Sheffield, Aux., 15.50; West Stockbridge, 16.50,

633 37

Essex South Branch.—Miss Sarah W. Clark, Treas. Danvers, Maple St. Ch. (of wh. 25 to const. L. M. Mrs. Sarah W. Fuller), 75; Lynn, First Ch., 20, Extra-Cent-a-Day for May, 103.85,

198 85

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 11.25; Hawley, Aux., 2.68,

13 93

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux., 14.80, Mrs. Marsh, 1, Jr. C. E. S., Harding Band, 5, First Ch., M. B., 5.06; Chesterfield, Aux., 15; Cummington, Mrs. C. E. Porter, 2; East Amherst, Aux., 3.60; Easthampton, Aux., prev. contri. to const. L. M.'s Mrs. Jairus F. Burt, Mrs. Henry Clapp, Miss Emma Clarke, Mrs. M. J. Clark, Miss Lucy Langdon, Mrs. L. E. Parsons, Miss Sarah Parsons; Granby, Aux., 10.80; Greenwich, Aux., 3.50; Hadley, Aux., 21.15; Haydenville, Aux., 28.50; Northampton, Edwards Ch., Aux., 10.30, Jr. Aux., 57, First Ch., Aux., 10; So. Hadley, Aux., 11, Faithful Workers M. C., 5,

203 71

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Dover, Aux., 2.52; Maynard, Mrs. L. A. Maynard, in mem. of Fannie, Mary, Hattie, and Little Vickie, 10; Milford, Jr. C. E. S., 4.46; Sudbury, Helping Hand Soc., 2; Wellesley, Wellesley College, Y. W. C. A., 117.78,

136 76

Mills.—Ladies' Circle of Industry, 5 00
Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, Aux., 13.73, Porter Ch., Jr. C. E. S., 10; Easton,

Aux., 7.82; East Weymouth, 6.82; Scituate (of wh. 25 to const. L. M. Miss Clara M. Skeele), 31.60; So. Easton, Golden Links M. C., 20; So. Weymouth, Union Ch., Aux., 20; Wollaston, Aux., 16.31,

126 23

No. Middlesex Branch.—Mrs. Elizabeth Hunt, Treas. Ayer, 7, Shirley, 3.75; Townsend, Mrs. B. P. Kendall, in mem. J. E. K., 1,

11 75

O'd Colony Branch.—Miss Frances J. Rannels, Treas. Fall River, Jr. Aux., 50 00

Springfield Branch.—Miss Harriet T. Buckingham, Treas. Holyoke, First Ch., Aux., 61, Second Ch., Aux., 2, I'll Try Band, 5; Ludlow Centre, Aux., 11; Springfield, First Ch., Aux., 285.26, North Ch., Aux., 33, Olivet Ch., Aux., 24, Park Ch., Aux., 22, South Ch., Aux., 90, Y. L. Soc., 10,

543 26

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Ch. Aux., 50, Y. P. S. C. E., 10; Auburndale, Aux., 25.40, Jr. C. E. S., 20; Boston, Berkeley Temple, Aux., 30, Central Ch., Sr. and Jr. Auxs., 365.45, Adabazar M. C., 141, Mt. Vernon Ch., Aux., 9, Jr. C. E. S., 5, S. S. Prim. Dept., 5, Park St. Ch., Aux. (of wh. 25 to const. L. M. Mrs. Hepzibeth Robinson), 47.13, Shawmut Ch., Aux., 325.75, Union Ch., Y. L. Aux., 50; Brighton, Aux., 22.58, Mrs. Keene and Mrs. Spaulding, 42.42; Brookline, Harvard Ch., Abby M. Colby Mission Club, 24.51; Cambridgeport, Prospect St. Ch., Aux., 25.56; Chelsea, Central Ch., Y. F. S. C. E., 10, First Ch., Y. L. Aux., 10; Dorchester, Central Ch., Aux., 6.79, Second Ch., Miss Sharp's S. S. Class, 5, Village Ch., Y. W. Aux., 20, Band of Faith, 5, Sunshine M. C., 10; Newton, A Little Friend, 3; Newton Highlands, Aux., 35, Jr. C. E. S., 5; Norwood, Lookout M. C., 5, Y. P. S. C. E., 5, S. S. Prim. Dept., 10; Roxbury, Eliot Ch., Jr. C. E. S., 5, Walnut Ave. Ch., Aux. (of wh. 50 by Mrs. Wm. H. Wellington, to const. L. M.'s Miss Mary C. Smith, Miss C. Carlotta Wiswall), 67, Y. L. Aux., 60; Somerville, Broadway Ch., Aux., 17.34, Martha E. Whitaker Mem., 10; Waltham, Trin. Cong. Ch., Y. P. S. C. E., 3, Jr. C. E. S., 11; Watertown, Aux., 36; Wellesley Hills, First Ch., Aux., 12,

1,410 34

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Clinton, Mrs. W. W. Jordan, 7; Gilbertville, Aux., 51.64; Holden, Aux., 16; Leicester, Y. P. S. C. E., 10; Northbridge, Aux. (of wh. 20.85 Th. Off.), 21.85; No. Brookfield, Aux., 27.71; Sturbridge, Aux., 20; Webster, Y. P. S. C. E., 5.74; Worcester, Central Ch., Aux., Mrs. D. M. Wheeler, 10, Park Ch., Aux., 5, Union Ch., Aux., 17.12,

192 06

A Friend, 50

Total, 3,705 71

RHODE ISLAND.

Rhode Island Branch.—Mrs. G. E. Luther, Treas. Bristol, Aux., Th. Off., 38.50; Kingston, Y. P. S. C. E., 10; Providence, Central Ch., Y. G. M. C. (of wh. 25 to const. L. M. Miss Alice Haskell), 40.50, Free Ch., Aux., 33, Plymouth Ch., Aux., 34,

15 00

Total, 156 00

LEGACY.

Providence, R. I.—Estate Miss Abby A. Peck, J. H. Church, admr., 600 00

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Abington, Y. P. S. C. E., 5; Brooklyn, Aux. (of wh. 50 to const. L. M.'s Mrs. Henry Crosby, Miss Mary Crosby), 72.32; Colchester, Aux., 47.70, Y. L. Soc., 2.63, Boys' Mission Band Seniors, 4.29, Boys' Mission Band Juniors, 4.26, Wide Awake M. C., 7.35, Y. P. S. C. E., 5; Danielson, Aux., 13.81; Griswold, Aux., 22.87; Groton, Aux., 31, S. S., 10; Hanover, Aux., 10.15; Lisbon, Aux., 31, Sunbeams M. C., 5, Lyme Aux., 4; New London, First Ch., Aux., 163.45, Y. P. S. C. E., 5.91, Jr. C. E. S., 18.15, Second Ch., Aux., 176.50; Norwich, Broadway Ch., Aux., 326.50, Cradle Roll, 7.50, Park St. Ch., Aux., 259 01, Y. L. Aux., 25, S. S., Infant Class, 3, Second Ch., Aux., 35, Thistle-down Soc., 107; Preston, Aux., 10.60; Putnam, Aux. (of wh. 50 to const. L. M.'s Mrs. Willard L. Beard, Fochow, China, Mrs. E. N. Hammel, So. Woodstock), 65.37, Thompson Aux., 11; Wauregan, Aux., 15; Woodstock, Aux., 47, 1,552 37

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 33.44, Daughters of the Covenant, 25, East Hartford, Aux., 3.13, M. C., 6.19; Enfield, Aux., 34.80; Glastonbury, Aux., 150.15; Hartford, A Friend, 3, Asylum Hill Ch., Aux., 2, First Ch., Aux., 27.66, Fourth Ch., Aux., 93 cts., Park Ch., Aux., 16, S. S., 30, Prim. Dept., 1, Pearl St. Ch., Aux., 4.39, So. Ch., Aux., 1.93, Windsor Ave. Ch., Aux., 30 cts.; So. Manchester, First Ch., Aux., 5; Suffield, Cradle Roll, 2.25; Tolland, Aux., 6; Unionville, Aux., 11.47; Windsor Locks, Aux., 35, 399 04

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux. (of wh. 50 to const. L. M.'s Mrs. J. M. Emerson, Mrs. W. P. Judson), 51; Bridgeport, North Ch., S. S., 30, S. S. M. C., 10, Jr. C. E. S., 5; Cornwall, Aux., 10; Danbury, Second Ch., Jr. C. E. S., 4.50; Derby, First Ch., Aux., 17.75; East Haven, Aux., 10.25; Easton, Aux., 13.58; Essex, Aux., 34; Falls Village, Aux., 10; Gilder-sleeve, Y. P. S. C. E., 3; Goshen, Aux., 6, Y. P. S. C. E., 7.50; Greenwich, Aux., 11; Guilford, Third Ch., Y. P. S. C. E., 25; Harwinton, Aux., 5; Ivoryton, Aux., 45.55; Naugatuck, Ivy Leaf M. C., 8, S. K., 14.50; New Haven, Ch. of the Redeemer, Y. L. Soc., 51, Y. P. S. C. E., 25, Daveport Ch., Aux., 29, Grand Ave. Ch., Y. L. Soc., 60, L. W., 20, Plymouth Ch., Aux., 12.65, United Ch., Aux., 1, Yale College Ch., Aux., 173; Norfolk, Y. L. Soc., 10; No. Branford, Aux., 25; Orange, Aux., 32.65; Redding, Aux., 27.50; Ridgebury, Aux., 2; Salisbury, Y. P. S. C. E., 1; South Britain, Y. P. S. C. E., 5; Stratford, Alpha Band, 15.33, Y. P. S. C. E., 9; Torrington, Third Ch., Y. P. S. C. E., 10; Wallingford, Aux., 60; Waterbury, Third Ch., Aux., 5; Water-town, Aux., 9.82; West Cornwall, Y. P. S. C. E., 7.50; Westville, Aux., 27.53; Winsted, Aux. (of wh. 50 to const. L.

M's Mrs. Isabella B. Jones, Miss Leila Cook, 62, 1,002 61
Total, 2,954 02

NEW YORK.

New York State Branch.—Mrs. Guilford Dudley, Treas. Albany, Aux., 1; Brooklyn, Tompkins Ave. Ch., Aux., 4 Friend, 223.33; Coventryville, Aux., 4; Danby, Y. P. S. C. E., 5; East Smithfield, Pa., Y. P. S. C. E., 12; Elbridge, L. M. S., 6.71; Ellington, Aux., 14.20; Elmira, Park Ch., Aux., 35; Flushing, Aux., 18; Hamilton, Y. P. S. C. E., 10; Ithaca, W. M. S., 5.75; Millville, Mrs. E. E. Mann, 31 cts.; Napoli, Aux., 10; New York, Broadway Tab., S. W. W., 21.46; Ogdensburg, Jr. C. E. Union, 7.25; Phoenix, S. S., 15; Port Leyden, Jr. C. E. S., 5; Saranac Lake, Mrs. F. G. Halleck, 1; Sherburne, Aux. (of wh. 25 to const. L. M. Mrs. G. W. Lathrop), 40; Utica, Aux., 10; Buffalo, Peoples' Ch., Aux., prev. contributed to const. L. M. Mrs. J. H. Grant, 445 01

Total, 445 01

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, Mt. Pleasant Ch., Aux., 5, Jr. C. E. S., 10; N. J., Chatham, Stanley Ch., Aux., 7.27; Jersey City, Aux., 38.02; Orange Valley, Y. L. Soc., 44.04; Passaic, Aux., 10; Plainfield, Aux., 25; Upper Montclair, Aux., 30; Penn., Philadelphia Aux., to const. L. M.'s Mrs. Clarinda R. Edwards, Mrs. Mary Elliott, Mrs. Mary E. E. Hall, Mrs. C. H. Richards, 100, Y. L. Soc., 55, Snowflakes M. C., 10. Less expenses, 25, 309 33

Total, 309 33

GEORGIA.

Atlanta.—Atlanta University, Y. P. S. C. E., 30 00

Total, 30 00

FLORIDA.

Winter Park, 10 00

Total, 10 00

WISCONSIN.

Roberts.—S. B. Osgood, 3 80

Total, 3 80

CANADA.

C. C. W. B. M., Ontario, Toronto, Olivet Ch., Miss E. Wightman, 6, Prim. Class, S. S., Miss Jennie Weather's, 4, 10 00
New Brunswick, St. John.—A. L. H., 5 00

Total, 15 00

AFRICA.

Natal, Inanda.—Miss Fidelia Phelps, 48 70

Total, 48 70

TURKEY.

Marash.—Miss Ellen M. Blakely, 10 00

Total, 10 00

General Funds, 9,141 68
Gifts for Special Objects, 305 44
Variety Account, 34 11
Legacies, 620 00

Total, \$10,101 23



QUARTERLY MEETING.

THE Quarterly Meeting of the W. B. M. P. was held June 2d, at the First Church, Berkeley, commencing at 11 A. M. Miss Merriam, the Treasurer, reported \$1,440 in hand toward the \$4,600 pledged to be raised by August 31st. So much to be raised, and the time so short. Miss May Williams, who has recently made a tour of Southern California in the interest of the Board, gave a brief account of her trip. She traveled 1,500 miles and spoke thirty-five times, in fourteen different places.

Rev. Walter Frear spoke for the A. B. C. F. M. He said the repairs on the Morning Star, which are very thorough, will be a burden to the Board in the present state of its finances. He also stated that a small boat, which is much needed at the Islands to take the place of one now worn out, is being built, at a further expense of about three hundred dollars. It is much desired that this amount be raised outside the regular funds, so as not to add further weight to the burdens already borne by the treasury. Any person willing to help in this good work will please communicate with Rev. Walter Frear, Y. M. C. A. building, San Francisco. Miss Howe, of the Glory Kindergarten, Kobe, Japan, and Miss Morrill, of Pao-ting-fu, were present, and at the close of the morning service Mrs. Jewett asked them to come forward and be introduced to the audience. A few minutes of greeting preceded the lunch, which was prepared by the Theodora Society of the Berkeley Church.

Besides Miss Morrill and Miss Howe, there were present Mrs. Gulick and Mrs. Arthur H. Smith. It was a pleasure to us all to welcome back to life and to Christian activity the last-mentioned lady, as she has been for many months an invalid. She intends to return to China early in September. Miss Morrill is on her way East, for a furlough; but when asked where her home was, she said her home was in China, where her work is. At the afternoon session Mrs. Smith spoke briefly of the happiness she found in that work. Mrs. Gulick reported good news from the Doshisha,—that the tide seems to have turned favorably toward evangelical religion.

Miss Howe told us of the Glory Kindergarten, of the Training School, and of the providential leadings in her own life. She was for nine years a kindergarten teacher in Chicago, with no thought of being a missionary until she heard Dr. Davis speak, when she became interested in Japan, and thought she would have a talk with Miss Wingate, one of the Secretaries of the W. B. M. I., with the result that she soon set sail for Japan. If one does not want to go into the missionary field, she advises them to keep clear of secretaries, for there is no "let go" to them. It seems that in Kobe, for two years the people had been praying for a Christian kindergarten; thus the field had been preparing for her. Her Chicago friends raised the money to erect their convenient buildings.

Rev. J. C. Perkins, who is about to return to India, goes back joyfully to his distant field, for his heart is there, and he has given his life to the work; but there is no cessation to the fight with the powers of darkness until we lay down our armor. When at times in the past this thought has almost overwhelmed him, he has found comfort and consolation in the words of the Master, "The disciple is not above his master, nor the servant above his Lord." And so he goes on joyfully, knowing who is walking beside him in every difficulty.

The W. B. M. P. and its branches have voted to hold a reception at headquarters on Thursday, July 8th, from 4 P. M. until 8. A supper will be provided, for which committees from each church have been appointed to be responsible.

MICRONESIA.

LETTER FROM MRS. S. J. PRICE.

KENAMUC, RUK, March 12, 1896.

DEAR SISTERS: Once more I try to tell you something of our eventful life. The last words had been written and the last good-byes spoken to friends, and the "Morning Star" had sailed away, laden with freight of hopes and fears for the coming year.

"Sail ho!" rang out, and there was a schooner coming, flying the American flag. The Logan, for it was she, dropped anchor, and Mr. Snelling and Helen went out, and we waited, hoping our dear daughter would appear. Mr. Price said, "Thank God, it is Annie;" and I, weak and sick, lay and cried for joy.

Mothers, you know what your daughters are to you in the home land; think what mine are to me here. What a help in the work, companion and comfort; and the dear little baby girl and husband were no less welcome.

August 14.—Since last writing there have been only two events of importance; the first, the trip of the schooner to Ponape, the latter part of March, to take Captain and Mrs. Bray and Miss Carrie to meet the steamer going to Manila. Mr. Price accompanied them to Ponape. They received a very cordial welcome from the governor, and were entertained at his home. They were treated in the best way, but not allowed to go to the other station, where Nanpei lives. They returned in three weeks after a propitious voyage.

The other important event is our removal to this island, Tolaos. The old station being malarious,—you know Mr. Price was sick eight weeks last year,—Dr. Pease urged us to find a healthy location, and move as soon as possible. We found here a desirable place, and removed in May.

Captain Foster's house and ours were torn down, carried over in the schooner, and set up again. Meantime, we had the use of a one-roomed dwelling. Oh! how I dreaded to see my cozy home torn down, but wanting to escape from malaria, I made the best of it. When we moved into our new home we carried with us five of Miss Kinney's girls, whose parents had threatened to steal them as soon as we were gone. These we stowed away in the loft of the kitchen.

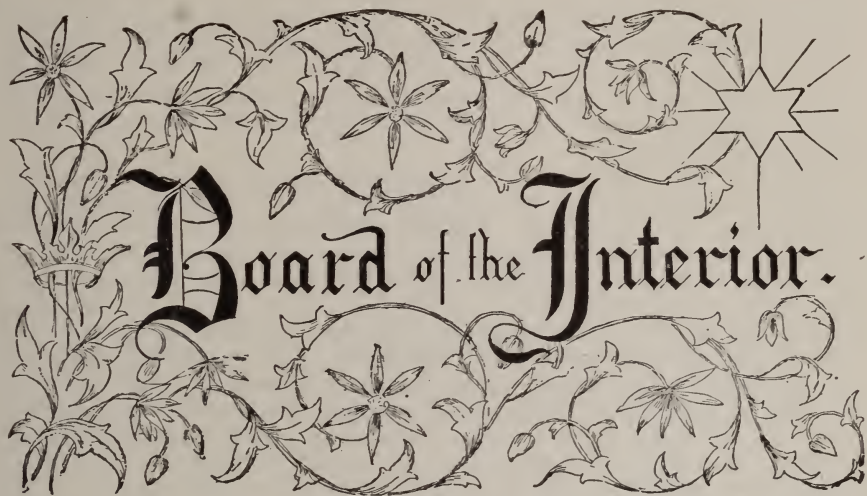
We arrived here the fourth of July, and they went right to work pulling up the remaining part of the house, and by the 25th had it ready so the girls' school could come in. There are four rooms downstairs and two upstairs in this part. We are so closely packed as to resemble sardines in a box. Not so bad, however, as the first missionaries in the Hawaiian Islands.

We tried eating in the kitchen, but this was impossible, so we moved our table out on the porch, and dined in sight of all. The crowding and noise is hardest on baby, it is so hard to get him to sleep. Helen thinks there never was so dear a little brother, and he is very fond of her.

You have no idea what a terrible undertaking this moving is. Mr. Price has worked so hard I feared for him, but the Lord seems to give him strength for all he has to do. The house is not so pretty as it was before, but we hope that putty and paint, like charity, will cover a multitude of sins. As soon as we came the people wanted service, so for two Sundays we went down to the chief's place and had service. Next Sunday two rooms were up, and we had service in them. By next Sunday these rooms were partitioned, but the study, bedroom and pantry were all in one, so we held the service there. They crowded in until all space was filled: it was oppressive; much air is needed for a Micronesian audience. Oh! how they looked, dirty, painted, half naked; knowing nothing of God and salvation in Christ! How our hearts went out to them. Up toward the front were a few of our

boys and girls and a few Christians, who have been faithful when the church here was almost gone. This is the place Mr. Price has been visiting every two weeks for nearly two years. We had service here one Sunday, and then the partitions had to go up; the porches were in place, but not covered, so the sun shone through most of them. They filled up the porch; Miss Kinney's girls sat in the dining room; the kitchen was also full, and the surplus sat around under trees, some on boards, some on trunks of trees, and some on rocks. It reminded me of Paul's shipwreck, in which "they escaped all safe to land." They all heard some of the gospel, anyway.

December 3d.—The dear old "Star" put in an appearance on the 27th of August, and brought to us our best of all treasures, our dear Mrs. Logan. What a warm welcome she received from us all. I cried for joy when I found it was really she in the boat. I did not go on board the "Star," as there was nothing to go out in but a small, leaky, native canoe, and I thought Mr. Price and Helen quite enough for that. We foreigners, the natives, everyone, was glad to see her back. We feared getting someone ignorant of the language; but no, it was Mrs. Logan, with her knowledge of it, and her heart full of love for these poor people, for whom her husband laid down his life. Truly we had cause for thankfulness. The "Star" mail was a little disappointing; so many from whom we expected letters failed to write. It made my heart sad to be so soon forgotten, but it is no more than we can expect. Micronesia is a long way off from driving, rushing America. All thoughts of home and sorrow over seeming neglect were soon forgotten in my anxiety for my precious baby. He was taken sick the day the "Star" came, requiring my constant care for eleven days, when the little spirit went back to the loving Saviour, who only lent him to us for a while. His little life seemed to me like some sweet flower, which bloomed for a while, filling our home with fragrance and beauty. Dear Mrs. Logan,—what a comfort and strength she was those first hard days, when it seemed I could not live without the little presence. My sisters were good and kind, and their sympathy was sweet, but she had been through a sorrow so much greater than mine, she seemed to give me strength. Mr. Douse, engineer on the "Star," had a camera, and took some pictures for us, so we expect a picture of baby when he returns. My hands have been full with our boys and girls, so I have had no time to brood, had I wished to do so. It has been such a busy year, especially since coming over here. Clothing to cut out and half make, food to give out, besides a thousand little things, have filled my days. We are thankful for the work, and the blessing God is giving in it, in helping those children of darkness to a better and purer life.



A MISSIONARY STORY.

BY MRS. J. A. WETHERBY.

MORE than thirty years since, the Trustees of the British Museum employed Mr. Layard to make excavations in Nineveh. Among his discoveries were two gigantic human-headed lions. The Trustees, wishing to add these rare sculptures to their national collection, directed Mr. Layard to remove them entire. It was a costly and difficult task. First a road must be made to the edge of the mound. The rubbish and earth, which had for ages been accumulating, must be removed to the depth of twenty feet. This alone occupied three months. The road must be paved with flat stones. Then these huge, human-headed lions, by means of levers, must be placed upon a cart.

In time all this was done, and they were drawn to the edge of the mound. Then there was a plain to be crossed; heavy rains had converted many places into swamps, greatly increasing the difficulty. Slowly the procession moved along; again and again were they forced to stop as the wheels sank in the deep, soft soil. The unwieldy mass was propelled by levers behind. Every effort was made at times, in vain, to move the wheels; other helpers secured, fresh courage taken, everything possible done to encourage the workmen, and the cumbrous machine would be carried a little farther on. It required all the skill and strength that could be furnished to accomplish the task. Days were spent in transporting each lion.

The work was at last done, and amidst deafening shouts they reached the water's edge. There they must wait for the swelling of the waters to enable them to float them on the rafts down the stream. By and by the waters came rushing down the mountains; violent storms and melting snows

greatly exceeded the annual rise; the river became one vast, turbulent sea. Then they must wait for the waters to subside. At last the rafts were made, the lions floated down the stream. But reaching the river Tigris, so greatly had it swollen that it had broken its embankments, and one of the rafts was carried a mile from the river and left in a swamp. Great skill and the utmost exertion recovered it, and in time the immense sculptures were placed in the British Museum.

Again and again have we made a comparison between this work and that in which we are engaged. A message from our Lord bids us go forth into all lands lying in the shadow of death, and remove from those darkened minds the rubbish of ignorance and superstition which for ages has been accumulating above and about them, and let in the light of the glorious gospel: open a way for them to escape, and bring them to me. The missionary goes at his bidding. With what help he obtains, he labors and prays. The work is difficult, and slow in accomplishment. To a spectator standing at a distance from that procession on the plains of Nineveh it might seem that no progress was made. "For what purpose is this waste of strength and money?" one might exclaim. "Lo," say many at the present day of those looking from a distance at the missionary work, "of what use is it to toil and spend both money and lives in a work where so little is done?" We are well aware there are those around us who are not interested in foreign missions. The far-off heathen, our poor, oppressed, degraded sisters beyond our sight, call forth no sympathy from them. They say, "Labor for souls here and around us"; forgetting that the Master's command stops not within the limits of our homes, or country, but embraces the whole world. What if it is a great work? Our Master bids us do our part here and there. 'Tis not in the church alone, but in the world as well, we must meet with obstacles and discouragements, and faith and patience are required in large measure. There is work accomplished, and every step taken speeds the coming of the glad day. When we stop others shall take up the work, and it shall go on to complete fulfillment.

Did it pay to expend so much strength, time, and money to place two blocks of stone in a Museum, to be gazed at a few years, then crumble to dust, as they must some day? And will it not pay to spend time and money, and lives if need be, to place immortal beings in the kingdom of our Lord, there to shine forever and forever? Next Easter Sabbath the whole Christian world will be singing hallelujahs. Not only in sanctuaries fragrant with flowers, their rafters trembling with the pealing organ notes, and with the mighty wave of song from human lips, but in homes, around family altars, and in individual hearts where reigns the risen King, there are praises tremulous with hallowed and deep emotion ascending to the Father and Saviour in heaven.

I have wished that there was some telephonic instrument with wires stretching into every land, into every city and town, every temple of prayer, into every Christian home, and every trusting soul, and that we might on that morning hear the full chorus of thanksgiving as it rises and circles the globe. It would be strange music: children's voices mingling with the deeper notes of mature years; whispers of gratitude inter-linked with loud

praising; tearful minor chords flowing heavenward with joyful shoutings; but it would be perfect harmony, because all the notes are struck by a common love to Jesus, and all the voices are pitched to the one glorious scale of resurrection, hope, and glory.

ST. PAUL, MINN., April 16, 1897.

TURKEY. REBUILDING.

BY MRS. J. L. COFFING.

HADJIN, Feb. 5, 1897.

My real object in writing is to ask for more money. I am almost ashamed to say it, but, after all, what are we here for but to push the work as fast as may be, and let you know what is needed for it? Be patient with me, and I will prove to you that it is our very success that makes us need this money.

In '79, when we asked an appropriation to build here, we had had no experience of building in Hadjin, and in 1880, as the building went on, we found that our money was all gone and we had no schoolroom. So Miss Spencer and I then, with our little savings from our salaries and a little inheritance from home, put up what we then thought a large room. The only help we had from any one or any society was the window sashes and glass, these having been ordered and paid for together with those for the main building. Of course the walls were not very substantial nor the foundations deep; we had to build according to our money. The building had, besides the large room, a hall for shoes and wet shawls, and underneath one recitation room.

We put in the room desks for fifty scholars. Three years ago we took down the partition wall and threw the hall and main room together, and by crowding, put in thirteen new desks. The corners were filled in with kindergarten chairs and tables, and this year we have had to crowd, putting three girls in seats meant for only two apiece. And now we have one hundred and fifty-three girls seated in a room intended for only one third of that number. Happily they are not all together there except for the first half hour in the morning, and if it had been only this we would have kept quiet another year. But, as if indignant at this crowding, three years ago the southeast corner of the wall settled, and left a large crack at the side of the window. That crack has had my attention ever since it made its appearance, and last winter, much to my disgust, two long ones appeared under the ridgepole.

But how dared I mention these things to you, knowing how hard it had been for you to meet the ordinary expenses the last two years? Worse and worse, I noticed two months ago that in the northwest corner the north and west walls had begun to part company, making a large crack there. Still, I did not think it so serious a matter, or demanding immediate attention, until a few days ago I went below into the recitation room, and saw that the whole west wall was slanting out. Then I said: "This will not do. These cracks are becoming altogether too familiar. They must be reported."

And so I have done it. I am sorry to be obliged to say it, but I think there is real danger of this west wall falling, and letting the roof in on our heads.

What can be done about it? I have had careful estimates made, and I find that it is useless to begin to do anything unless we can have nine hundred dollars. Even to do with this sum we ought to have the money, to take advantage of the cheap labor of the present. Will it be possible for the W. B. M. I. to grant this to us in addition to all the rest we have asked? I know we have asked much of you, and we cannot give up one of the things we have asked for, nor would we have you take one cent from what others are expecting of you. But our work cannot go on if this wall falls. There is no shift that I see possible. But then, if you cannot give us the money, our Father may keep the walls together or show us something to do. I have in these forty years learned to trust Him, and not to worry about to-morrow. . . . I know your willingness to help us to the extent of your means. Our prayers will therefore be that our Father may put it into the hearts of our friends and helpers to send you the means for this without there being one cent less for other places and other work.

MICRONESIA.

SETTING SAIL.

(From Mrs. Logan's Journal.)

ONE who has not passed through the experience would perhaps find difficulty in understanding the feelings of the Micronesian missionary as, standing on deck, he sees the forms of friends grow dim, the outlines of the little city of Honolulu, with its spires, recede in the distance, and finally the whole island, with its mountains, sink out of sight.

The feeling that the last connecting link between us and the native land, and so much that we hold dear, is now severed, is very keen; but that is not all. We are going out into another world, widely separated by months of time and thousands of miles of space from this one which we have just left; a world of darkness, where rays from the light of Christianity have wrought little outward change.

The cheering thought as we went our solitary way down into the cabin, was that God is our Father here as there, and that we go in his name.

CHINA.

Miss Nellie M. Russell writes March 9th from Nan Meng, 80 miles from Peking:—

MY DEAR MRS. MONTGOMERY: I wish you could see a woman who came to see me two or three days ago. She said she was too busy to come to the class, but if I would give her a book, such as the old women used, she would get her father-in-law evenings to help her, and then she might learn about the true God. I told her of the blessed sin-forgiving Christ, and as she listened her face cleared, and looking up she said, "Is He able to do all that?" "Yes, and much more," was my reply; to which she answered,

"Then He is greater than our gods." In talking to her about praying to the true God, she said: "But my room is so very small! Now, the people next to me might, because their rooms are large." Upon being assured the true God did not care for the room, she said: "Can it be the great God would care to come into my small home? Can I worship Him there?" These are questions not often asked by a Chinese woman. God grant she may come out into the light!

For the past few days the verse, "A little child shall lead them," has been often in my thoughts. A woman told me her entire family was being influenced by one of our church members, who is called "fool" by his friends. He was working for them, and their little son, seven years old, noticed how he used to go to some corner and kneel down and "talk to some one," as he expressed it. One day the child asked him who he was talking to, and why he always talked before eating his meals. The man told him, and day after day, whenever the child came around, he talked to him about the blessed Christ, and taught him to pray and sing one or two hymns. After that every night the little fellow would kneel down on the kang, and insist on all in the room being quiet while he prayed to the great God. At first his father and mother laughed, and did not want him to do it, but he insisted he must; so they gave in. The mother asked me to their home, and she and her husband are very much interested, she frequently comes to the class, and has expressed a wish to join the church. Her husband, though not ready to take that step, is urging his second son to do so. The latter is a great gambler, and his father says, "You believe in the Jesus religion, and you will not want to gamble any more."

There are nearly one hundred and fifty women who can read in our church,—country and city. In the three station classes there are sixty under instruction. A great deal of fun is made of them by the men, but they push ahead, and are making good progress. The men cannot understand why they should care to learn to read. The Christian men in our church are becoming much more interested, and often urge the women to attend the classes. A little progress is being made in the country in unbinding the children's feet, and a good many of our Christians have not bound the feet of little girls born within the past six or seven years. Pray for the work among the countrywomen; they have so few opportunities for instruction, compared to those in the city!

TURKEY.

From Erzroom Miss Grace Knapp writes, April 3d:—

AFTER the breathing space of the January vacation, work was recommenced in school with greater vigor, and this time the schools were so arranged that I was released from work in the kindergarten department, taking more work in the high school instead. Both kindergarten and primary have been prospered this term and increased in numbers, the kindergarten now numbering forty, and the primary over forty-five. The latter, indeed, is cramped for room.

The special work of this term has been the starting of an orphanage. Over sixty boys and girls have been chosen from the city. When traveling becomes more practicable many more will be brought in from Baiburt, which suffered more than Erzroom in the massacres. The boys are nearly all quite small,—cunning little fellows, most of them,—and they live in the boys' schoolhouse, with a woman to care for them, and a young man from Bitlis, who is also an assistant teacher in this school, in charge of them. They take their meals, however, with the girls in the girls' schoolhouse, thus minimizing expense.

The girl orphans number thirty-five, bringing the total number of boarders up to over forty. The girls' schoolhouse is rather cramped, being cut up into a great number of small rooms, but our present family are very cozily arranged. . . . It seemed best, on the whole, to have bedsteads; so the rooms are filled with rows of little, white, pine cots, covered with the scarlet comforters which here take the place of blankets and quilts. The rooms are immaculately clean in every way, the woman who helps being a jewel with regard to neatness. . . . Each evening the orphan girls gather around Markroohi who teaches them the catechism one evening, hymns another, and tells them stories another, and so on. Something of the same sort is done with the boys. Their ignorance of the Bible is astounding. Some had never heard the name of Jesus! . . .

We are settling into some sort of order, but the starting of such a work is indeed a trying undertaking; so much has to be planned for, so many things taken into consideration, and human nature has to be handled with so much care.

From Hadjin, Turkey, Miss Bates writes:—

In four of the surrounding villages schools taught by graduates of our school are being maintained. The work in one of these villages, Fekki, is the first of the kind that was ever done there. The girl who is the teacher is one who came to us some six or seven years ago, not knowing a letter, and scarcely having heard the name of Christ. Her whole life among us, from the very beginning to her graduation last June, seemed one continual drinking in of the truth, and we are not surprised at the good work she is doing this year in her native town. Since the opening of our little girls' school there last fall the people have crowded around its young teacher to listen to her reading and explaining of God's word, while the bigoted priests have raged impotently at the thought that they could not crush the influence of one young girl, barely sixteen.

AFRICA.

MISS LOUISE B. FAY writes from Benguela, West Africa, of her busy days in school; of little ones "who have nearly finished sewing enough for a loin-cloth"; and of hearing men about the village singing songs learned from the kindergarten pupils; adding, "It is such a comfort to know that the ladies at home are praying for us."

THE PLACE OCCUPIED IN MISSIONARY WORK BY PRAYER.

BY MISS ALICE W. LITTON.

[The following extracts are from a paper read before the Woman's Missionary Society of the First Congregational Church, St. Louis, Mo.]

"IF men of our generation will enter the holy place of prayer and become henceforth men whose hearts God has touched with the prayer-passion, the history of his Church will be changed."

So says Robert E. Speer. Certainly the history of our mission work would be changed if this were true of our Christian women. There does seem to be a general realization that the greatest need of our mission work is a great, universal spiritual awakening of those who profess to be followers of Christ.

The second great need is part of this, that there should be more prayer in private and in public. A missionary meeting should be distinctively a religious meeting; and while no effort ought to be spared to make it entertaining, bright, and intellectual, bringing our best to this effort, above all, there should be much earnest, prevailing prayer.

I have recently read a very able article on "Building From the Base," by A. T. Pierson,—the idea originating from a remark made by an old woman of Cornwall. Taught by the Spirit the deep things of God, she saw with regret her pastor's efforts to promote a higher standard of Christian activity, and said, "Are you going to build your spire from the top?"

This led him to close examination of his heart, and he saw the absurdity of attempting to build in that way, and resolved that henceforth all efforts for holy serving should be founded on holy living and holy praying.

Dr. Pierson furthermore says that after thirty years' study of missions, and active participation in missionary enterprises, he is convinced that at no time during the last half century have missions to the heathen been at greater peril of utter collapse than now. With wide-open doors, warm invitations from vast fields, with laborers ready and anxious to go where needs are so great, with so much of the wealth of the world in the hands of Christian people, and such facilities for carrying on the work, the giving is so disgracefully disproportionate and inadequate that the Boards call for retrenchment. . . . There is no question that during the first Christian centuries and the early missionary history, as relates to all departments at home and abroad, they relied upon earnest pleading with God as the principal force,—more important than money or men. In all earnestness let me ask, Have we the same spirit of prayer for the salvation of the world,—the important kind, that will not be denied?

Spurgeon said: "Oh for some five hundred Elijahs, each one upon his Carmel crying unto God! and we should soon have the clouds bursting with showers. Oh for more prayer! more constant, incessant mention of the mission cause in prayer! and then the blessing would be sure to follow." Was it ever more needed than now?

How do the missionaries themselves feel on this subject? About nine years ago Dr. Alden wrote to the prominent missionaries of the American

Board to give their estimate of the place of prayer in mission work in general, and in their own in particular. I will quote a few of their answers, condensed as much as possible:—

“Prayer is the missionary’s sheet-anchor, cablegram, telegraph and telephone,—a great Corliss engine, which sets in motion all the smaller machinery. Prayer is the eye of the missionary. Without it he is blind. It is the vital force or breath of life,—the band which connects the great pulley of God’s power with the little pulleys of man’s efforts. ‘In their homes they acknowledge they could not live without it.’ ‘Their troubles and perplexities drive them to prayer, and prayer drives troubles and perplexities away.’”

Their testimony is very clear and strong of direct answers to prayer, especially to the united prayers of Christians in the dear home land. They relate many incidents: how the hearts of heathen have been touched and prepared for the gospel message; how rulers have been overruled and controlled or removed when trying to hinder Christian work; how their way has been made a plain path and obstacles leveled before them; how precious revivals have come to Christian converts, and the convicting and converting power of the Holy Spirit has been poured out upon schools, colleges, and churches,—all in answer to the earnest prayers of Christians at home. . . . Is not that where part of the trouble lies? The promise is, “If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done.” We do not care enough to cry with great earnestness for the salvation of the world, nor do we abide close enough to Him. . . . Do you remember how bitterly the angel of the Lord cursed Meroz in the ancient history of God’s people? And why was it? “Because they came not up to the help of the Lord.” If the mission work has been so blessed in answer to prayer, and we do not pray, are we guiltless? Is there not danger of our incurring the same condemnation?

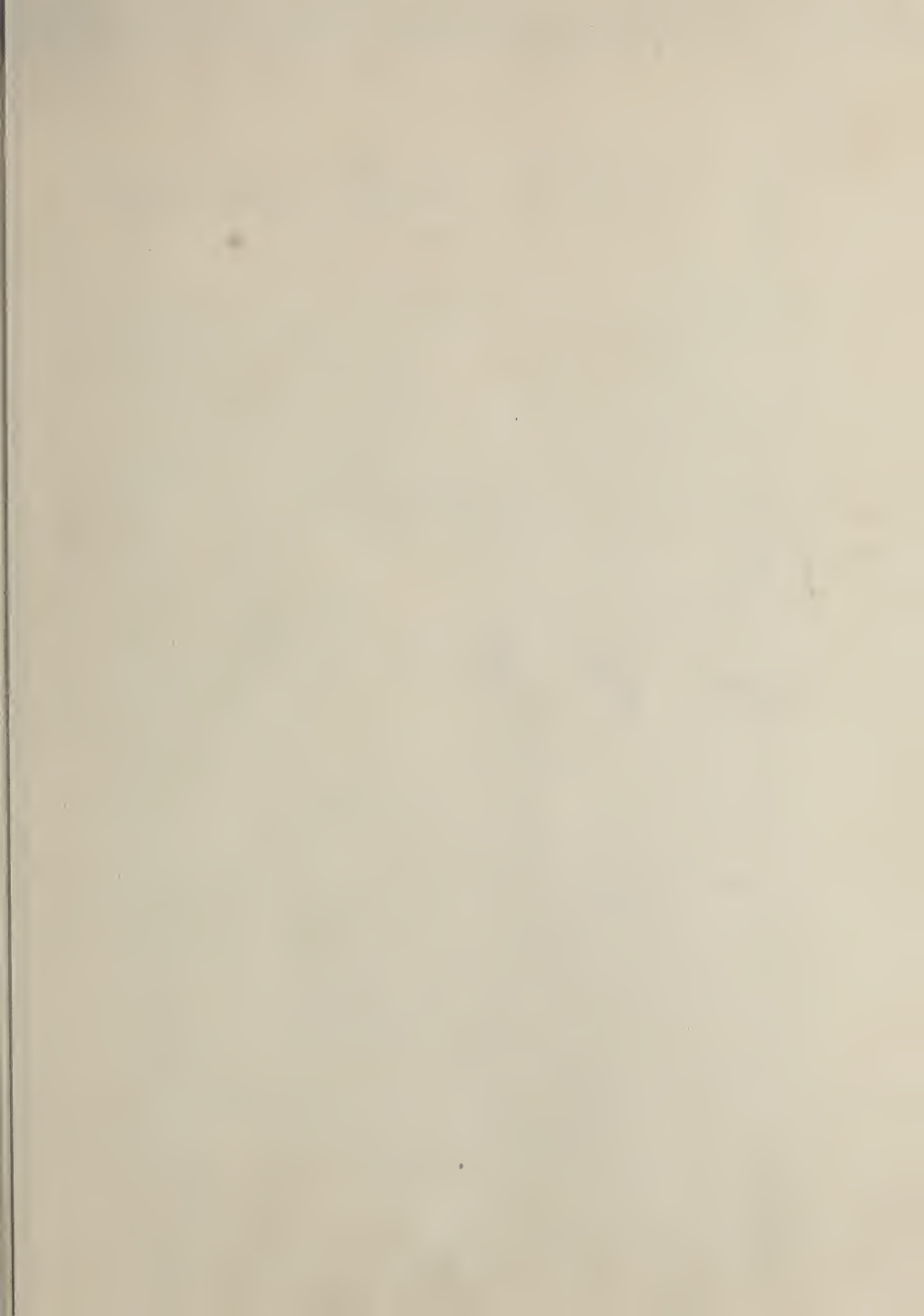
WOMAN’S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 10 TO JUNE 10, 1897.

ILLINOIS	\$719 49	Previously acknowledged	25,631 69
INDIANA	94 23	Total since Oct. 21, 1896	\$28,227 32
IOWA	339 28		
KANSAS	48 42		
MICHIGAN	136 51		
MINNESOTA	339 76	ARMENIAN RELIEF FUND.	
MISSOURI	89 35	Received this month	58 64
MONTANA	3 00	Already forwarded	437 73
NORTH DAKOTA	7 50		
OHIO	386 91	Whole amount for Armenian Relief	
SOUTH DAKOTA	51 85	since Oct. 21, 1896	496 37
WISCONSIN	250 93		
CALIFORNIA	1 00	INDIA FAMINE RELIEF.	
CHINA	17 00	Received this month	147 50
CONNECTICUT	50 00	Already forwarded	84 21
GEORGIA	5 00	Total for India Famine Relief	\$231 71
JAPAN	1 00		
MICRONESIA	25 00		
MISCELLANEOUS	29 40		
Receipts for the month	2,595 63		

Mrs. ALFRED B. WILLCOX, Ass't Treas.



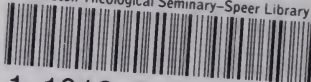
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Life and Light for Woman

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